AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC Observer

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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Four Great Seances Of the Bible

By

Rev. Converse E. Nickerson

Harriet Beecher Stowe wrote: *"I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation; and that the hush and thrill of spirit, which we feel in them, may be owing to the overwhelming presence of the invisible."*

St. Paul says, "We are compassed about with a great cloud of witnesses; but how can they be witnesses if they cannot see and be cognizant?"

I shall consider in this article four important seances of the Bible. We have been told often by our critics that spirit communication is a myth. It is interesting to find embedded in the foundation book of Christian faith the convincing accounts of many returning spirits who substantially recorded their identities, and communicated a message to those living on the earth plane.

Seance No. 1

"Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah. . . . And Saul had put away those that had familiar spirits, and the wizards, out of the land." But Saul in his distress cried out: "Seek me a woman that hath a familiar spirit, that I may go and enquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor." 1st. Sam. 28 verses 3 and 7.

Note that the passage reads *'a woman that hath a familiar spirit.'* It does not state anything about Old Satan, or of an evil spirit. This statement we Spiritualists rightly accept as the description of a psychic, or a medium; one with the gift of communicating with the spirits of *'the departed.'*

Samuel Prophesies

Saul wished to get in touch with the spirit of the dead Samuel; he wanted advice from him concerning the oppression of the enemy of his people. Samuel alone could give that advice. Saul believed that it was possible to reach the spirit of Samuel, therefore he asked to be conducted to the presence of one who, by her psychic powers, could make possible *'speech with the departed Judge of Israel.'*

When Samuel appeared the medium exclaimed *"An old man cometh up and he is covered with a mantle!"* This *'mantle'* was the royal robe which signified the ruler of Israel. Saul 'perceived that it was Samuel,' states the record. Later we read of 'the words of Samuel,' spoken during this seance, and, I remind you, *after* the physical and mortal death of Samuel!

Samuel makes a prophecy to Saul: he tells him *'To-morrow thee and thy sons shall be with me!'* In the final chapter of this 1st book of Samuel, we find that during the battle, after this seance, Saul's three sons, Jonathan, Abinadab, and Melchishua, were slain. Saul, in defeat and anguish *'fell upon his sword,'* and died. The Devil is supposed to be a liar and therefore would not prophesy the truth. Yet here is prophecy fulfilled, — even as the spirit of Samuel had stated.

Our critics delight to point to the Woman of Endor, called her a witch, an old hag, and a child of Satan. Not once in this chapter has 'the Devil' appeared; simply the tale of a spirit seance in which an enquiring mortal asks and receives information from the spirit world.

Lecturer-Missionary

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He is the author of *"Spiritualism vs. Christian Science," "Three Essays,"* and *"Ghosts of The Bible."*

Seance No. 2

Of Daniel it was said that *'in him was the spirit of the holy gods.'* The night of the great feast of Belshazzar, the king wined and dined a thousand of his lords. Much merriment and pleasure was the flavor and atmosphere of the evening. Suddenly before the astonished gaze of everyone present there appeared *'fingers of a man's hand which wrote over against the candlestick upon the plaster of the wall of the king's palace.'* For emphasis, the record states, *'and the king saw the part of the hand that wrote!'*

None present could explain or interpret the writing, — *'Mene, Mene, Tekel, Upharsin.'*

Then Daniel was called in and interpreted the writing to be a spirit message to the king. He announced, *"God hath numbered thy kingdom, and finished it. Thou art weighed in the balance, and art found wanting. Thy kingdom is divided and given to the Medes and Persians.'*

All this, says subsequent history, was fulfilled. A spirit messenger was writing on the wall; he had a message to deliver to the king of a country; only a psychic like Daniel could interpret that message.

Someone will say, *"That was God who wrote upon the wall of the king's palace."*

Jesus said of God *"Ye have not at anytime heard his voice or seen his shape."* (John 5: 37.) Again it is written: *"No flesh shall see God and live."*

If *'the fingers of a man's hand'* were seen, then it is logical to affirm that it was the materialized hand of a man who once had lived upon the earth; possibly it was some former member of the king's court.

Spirit Visitation

Spiritualists believe in materialization. The Bible teaches it!

Later when Daniel, the psychic, was cast into the den of lions, he declared, *"My God hath sent his angel and he hath shut the lions mouths that they have not hurt me."*

Daniel said a spirit had been present with him and had led back the lions in restraint. Here again is found the record of spirit visitation: a living individual intelligence that is conscious of what we are doing here upon the earth. I am sure that Spirit-

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Spiritual Leader Visits America

Editor Interviews An Armenian Healer

By

Juliette Ewing Pressing

Interest in Spiritualism is abounding in every race and every clime, as was brought to my attention during a recent sojourn in Miami, Florida, where I recently conducted lectures and classes under the auspices of *Rev. Bertie Lilly Candler,* Pastor of the Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street.

Several months ago, the arrival in this country of the young Armenian healer, *Avak Hagopian* attracted nation-wide interest, because of publicity given him through numerous newspapers and magazines.

Claims Many Cures

Even from the remotest village, the offices of PSYCHIC OBSERVER received letters of inquiry about the work of this young fellow, who had come by plane from his faraway home in the hills of Lebanon, to lend his aid in restoring to health and activity the son of a wealthy vinter, *Krikor Arakelian,* who had been stricken with a paralytic condition.

We had not heard anything definite on this case, so when the Miami Herald ran a front page feature on this healer and stated that he had recently arrived in Miami, Rev. Candler and I immediately sought an interview with him.

AVAK—THE HEALER

Psychic Observer

When interviewed recently by a Miami Herald reporter, he said: *"Anyone who has faith can be healed,"* but *"Christ must be in the heart."*

"Two an one-half years ago," Avak said, *"I had a vision of Christ which bestowed upon me the knowledge that I could cure people. I wasn't asleep,"* he said, *"I was in a trance."*

Avak does not speak English, but his secretary interprets for him.

Frankly, I was surprised to be accorded an audience, because *Avak* was tired after his journey from California, but his secretary was familiar with *Psychic Observer* and immediately arranged for our visit to his suite in the *Savoy Plaza,* Miami Beach.

Youthful Appearance

To our great surprise, the secretary was a devotee of Rev. Candler from whom she had not heard for some time, but who had frequently attended the Beckoning Light Church.

With this friendly opening, naturally the visit with Avak became very informal and intimate. Attired in a dark brown serge robe, fastened high at the neck, *Avak* is very youthful in appearance. He has smooth, soft, light olive skin; deep, dark brown eyes; and long black hair and beard. He appears like any cultured, gentle lad of about eighteen.

Avak was seated before an open window, gazing out upon the waves of the blue Atlantic. (In my opinion, there is no place, where an ocean appears bluer and more peaceful than does the Atlantic on Miami Beach).

Hills of Lebanon

Surrounding him were three men. All claimed to have been healed of various ailments through the ministrations of *Avak.*

According to the Miami Hrrald, one of the men swore *Avak* had healed him and now is repaying him by acting as his devoted servant.

During our conversation, *Avak* related through his interpreter how he became an open channel for spirit power. In his far away Armenian home, the hills of Lebanon, he says he heard spirit voices and saw strange visions.

On one occasion, he related how two doves flew in through an open window. One poised itself on his right shoulder and the other on his left. These doves, according

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THE TECHNIQUE OF Spirit Photography

THE CAMERA SEES WHAT THE EYE OVERLOOKS

By

Robert G. Chaney

Mr. Mumler carefully finished making a print from the film just previously exposed in his huge and ancient portrait camera. He held it close to his darkroom light for examination. Upon the print was the image of a woman, dressed in mourning black. Behind her, dim but clear, was the image of a tall, thin man, bearded, his hands on the lady's shoulders, his eyes directed toward the top of her head. *Mr. Mumler* thought he recognized the *extra.*

Mrs. Lincoln Recognizes

He left the darkroom and entered his studio, handed the print to one of two ladies who were seated there, and asked, *"Do you recognize this person?"*

The lady looked at the picture only for a brief second. *"Yes,"* she replied. *"I do."*

"May I see it," asked the second lady. And after a quick glance she exclaimed, *"Why this looks like President Lincoln!"*

The first lady spoke again. *"Yes, it does. I am his widow."*

This incident and a reproduction of the picture itself are recorded in an old out-of-print book, *Photographing the Invisible,* by *James Coates.*

Mumler, a Boston engraver, was the first spirit photographer. He was the first of a long line of such mediums, but the line has been an exceedingly thin one, for the phenomena, in a highly developed form, has remained a rarity to this day. However, in a less developed state, there have been thousands of instances of psychic photography.

Minister Objects

Most every person who uses a camera at all has, at some time, found something *extra* on a negative which could not have appeared there simply by clicking the shutter. A minister of one of the Holiness sects not far from my home recently smashed his camera because on one of the pictures he took there appeared the image of one of his *dead* relatives. He thought the Devil had put it on the film. Poor Mr. Devil—he sure-

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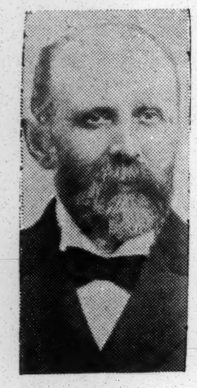
The Dead Man's Home

Trance Addresses That Enlighten

In Three Parts
PART II

Through the Mediumship of J. J. Morse

J. J. Morse, former editor of "Two Worlds," London, England, was during his life time, one of Britain's foremost trance mediums. This series of trance lectures, delivered through Morse's mediumship, was published years ago in a pamphlet called "*The Dead Man's Home*" Part I, "How He Enters It," was published in April 10th, 1948 edition; Part II, "What He Finds There" begins below; Part III, "What He Does There" will appear in May 10th edition.



J. J. Morse

THE DEAD MAN'S HOME

PART II

WHAT HE FINDS THERE

On the previous occasion we laid the foundations in opening the subject of this matter, "*The Dead Man's Home*," and showed you as clearly as circumstances permitted how the "dead" man entered his home. Naturally arising out of his entrance, there comes the second question which we have now to deal with, namely—What he found when he entered that home.

We do not ask you to disabuse your minds of the old-fashioned fables that were once believed in concerning what the "*dead*" man would be expected to find when he entered this newer and higher life.

Common-sense, the growth, and intellectual development — soul-culture, shall we call it — has led the more intelligent portion of the community to repudiate these old-fashioned fables, and, in so far as they were but poor reflections of either the wisdom or justice of God, it is well man has discarded those old ideas.

One of the difficulties connected with this matter of a future state lies in the fact that so many people are brought up to believe in what are called orthodox forms—certain matters concerning the future life—and that they are exceedingly unwilling to dismiss those beliefs from their minds, and often for some considerable time after those beliefs have been loosened in their minds, they cling with more or less loving regret to them, strive to modify them, and try, as it were, to put new wine into old bottles.

Harmonious Relationship

Now, we may have to say some things which will of necessity flatly contradict the old theological views of the future state. We may also have to say certain things which will be equally in opposition to what has been called the "*scientific view of life.*"

We ask no pardon, either from the religionist or the materialist. We only own allegiance to truth and fact, and to depart therefrom knowingly and wilfully would be the worst of all crimes, according to our judgment and understanding.

We stated that the "*dead*" man found himself in his own home. He was to all intents and purposes mentally, morally, spiritually, and consciously himself. In all concepts of a state of existence you have to bear in mind two propositions: If that state of existence is destined to minister to the necessities of living creatures occupying it, then that state must of necessity be in harmonious relationship to the requirements of those living creatures.

Communications Prove!

Secondly, if there are living creatures in that state, they on their side must be adapted to the conditions of that state. This to us is a reasonable proposition. We will assume, then, that if you continue to exist consciously, intelligently, and personally after death, you will of necessity possess an organism of some kind.

Every communication you receive from the spirit world rests upon this being proved, namely, that the inhabitants of that world are living, personal, organised existences. They all say, "*I am*"; they all speak of themselves as personalities; all their communications are strictly in accord with this view of the existence of those who make the communications.

"*But what kind of persons are they?*" you may ask. Let us put the question in another form. What sort of a man has this "*dead*" man found himself to be?

To say that he possesses a body, and that that body in its external appearance reproduces his earthly form and character, is to make a most startling statement to millions of human beings, even in these days.

A Question of Science

Yet, if you are to speak of personality, you must admit that there must be an individualised and characteristic appearance belonging to each personality on the "*other side of the way.*"

"*Does this mean that he has limbs, a body with eyes, ears, teeth, nails, hair, and skin; if so,*" says someone, "*I do not want to hear any more about it, because a spirit has neither flesh nor blood; that is a record of Holy Writ, and what the Bible says must be true.*"

But if the Bible had said the moon was made of green cheese, would you have equally denied that the moon was made of cosmic matter, substance; was, indeed, a withered planet? "*Oh! that is another question altogether—that is a question of science.*"

And what is a matter of science but a matter of fact? There can be no science without facts, and if it is a fact that a spirit form presents all the characteristics we have referred to, it does not matter whether the Bible says so or does not say so; the only question to be resolved is: Is it a true statement of the facts of the case?

A Temporary Form

The old idea will be at once cleared away if you will try to realise one trifling point of philosophy. What you describe as "*matter*" is not an enduring reality, but is a temporary form. A man is no more eternal physically than last year's rose, yet each of them in their order and during their periods are absolutely tangible things in relation to your present mode of sensation.

But, equally, the invisible gases of the atmosphere around you are actually as real in their order and condition, but owing to their various adaptations and possible interblendings with each other, they assume their various forms of manifestation. To-day you may call oxygen and hydrogen water, but they are no more real when commingled and made into water than they were before.

Grosser Sense Organs

So you will realise that behind all substance there is the only enduring and absolute reality of the spirit, the infinite and ultimate. All forms of its manifestation will be transitory and fleeting, giving place to other developments, newer and higher it may be, in the great order of universal evolution.

If, then, the substance which becomes a man's physical organisation in this life is subject to the law of evolution, and can evolve from itself some higher elements, some more refined and spiritualised substance out of its material or grosser form, then that more refined substance may be invisible and intangible to you, because your grosser sense organs will not register the finer and subtler vibrations.

But as you pass through the phenomena of death, when you are reconstituted as a spiritual being, you will respond to the vibrations of the conditions of substance in the spirit world, just the same as you respond to the vibrations of substance in the material world.

The "*dead*" man's home would have no significance to him as the future life if he could not recollect he had lived in a previous life; if he could not realise that he had passed through a tremendous change, a distinct alteration of relationshps, not an extinction or destruction of his recollections of the past. So he finds himself with a spritualised body, and with the spiritualised counterparts of his sensory apparatus.

"*Oh! then we are to suppose that man, as a spirit, is possessed of a higher and more finely organised body than he possessed on earth?*"

Know Thyself

That is exactly what the dead man finds when he enters the spirit-world; he finds *he is himself*. If he ceased to be himself he could not consider himself an immortal being in this world, or rather, he could not look forward to immortality if he ceased to be himself when he passed through the gates of death.

He makes the necessarily consequent discovery that all the others who have preceded him into the "*dead man's home*" are like unto himself—each man, each woman, each child, him or herself.

Contrast for a moment in your minds eye the pictures arising from this suggestion with the picture that would arise in your mind from the old-time idea that you became angels or devils. You would not know yourself as an angel.

You may have a tolerably good opinion of yourself—no doubt you have, and we hope you live up to it—but you would hardly be so bold as to predicate yourself as a perfect angel after death. You would not know yourself.

Equally, if you died, and went to that other place, which they say it is not polite to mention—though why they should say so we cannot understand, since if God made everything He must have made hell—you would not recognise yourself there, because none of you are so black as to be fitted for eternal torment.

Scientific Inquiry

But these suggestions arise out of the fables of the past, when priests had no facts upon which to base their teachings of the other land, teachings which came after visions and trance had ceased, after the ministry of angels had passed out of life; when men fell back upon the traditions of former times, and moulded the conclusions they had drawn from them to suit the exigencies of ecclesiastical policy.

To-day you have the "*dead*" man coming back and telling you that he finds himself, and all others of that world, real, objective personalities; and nothing less than the demonstration of an absolutely real and intelligent immortality will meet the natural and strict demands of scientific inquiry to-day.

If this man is a *real* man, he must be adapted to the world in which he lives. It is a simple fact pertaining to your life in this world—the relativity of the human organisation to the world in which it lives. That is to say, the world is assumed as relatively denser to man than man is to the world. If it were not, man would slip into it.

If the relative density of the earth to man was that of water to man, and he attempted to walk, he would sink in the water; but he walks upon a firm earth, which opposes the relative density of him as a consequence. What is the case of the "dead" man? Is he floating about like a leaf on a sum-

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CHICAGO MEDIUM

Psychic Observer

Rev. Maria Strazzantoelli, Lecturer, Teacher and Mental Medium; Pastor and Founder of the *Society of Spiritual Science,* Suite 1204, Kimball Building, 25 East Jackson Blvd., Chicago (4) Illinois.

Every Thursday, 8 P. M., she conducts public services, healing, lecture and billet-reading in The Kimball Bldg., Room 1621; message service every Saturday, 2:30 P. M., suite 1204, same building.

Although a native of Luzerne, Switzerland, where she received much of her early training for spiritual work, Rev. Strazzantoelli attributes most of her ability as a successful platform worker to *Rev. Anthony Camardo,* who for the past several years, has been her teacher and instructor.

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The Dead Man's HOME

WHAT HE FINDS THERE

(Continued from Page 2, Col. 5)

mer-time sea, or a bird in the air, or is he immersed in some fluid medium, like a fish in the water? Is there any tangible objectivity to him there, as on this side?

A Real World

He answers *"Yes."* For, being the same kind of man, there must be a continuity of relativity between him and his surrounding conditions. If you put him into another kind of world altogether, where there is not the slightest relativity or resemblance of the past relativities to him, you would put him into a very awkward and uncomfortable place; you would have broken the harmonious continuity of his life. The *"dead"* man says, *"No, I find it a real world."*

Let us imagine what that means. A real world that is relatively denser to the *"dead"* man. Where does it come from? That is a story we hope to relate to you on some other occasion.

"What!" someones says, *"a real world of rock and soil, of grass, of stream and river, lake and sea, of shrub and flower, of fruit and trees, of mountains, sky and clouds—a real world! Nonsense! Preposterous!"*

No Artist Can Paint . . .

Yes, it is very preposterous in some people's ideas that there should be spirits, or, in fact, any future at all. But in spite of all the arguments against it, the *"dead"* man says it is a real world; he calls it the *"spirit land,"* and says it is a world of realities, solid, actual, and tangible; that the beauties and most entrancing scenery of earth life are coarse and gross by comparison; that no artist has ever been able in the depths of his most exalted imagination to transfer to canvas and reproduce in pigments the transcendental glories and sublime beauties of that other life.

The *"dead"* man finds when he enters it that he is literally overwhelmed with the beauty and glory of it all. Many have stood before some masterpiece of painting or sculpture, or have gazed upon some ravishing scenery, and know the feeling of awe and sublimity, of the utter beating down of all the grosser and coarser parts of thought and feeling that this contemplation has effected upon them.

Primal Elements

Quadruple that feeling, deepen its intensity beyond words to utter, and you will then have some conception of the effect that the glory of that state of life has upon the newcomer's mind.

"Oh! but we cannot take in trees, or mountains; we cannot take in clouds, because if there are clouds there must be moisture; we cannot take in rivers, because if so there must be water."

The objection, of course, is that this is making the spiritual into a material world. But what is the world in which you are now living?—a material world. There is not a thing that you are acquainted with, or observe, or come in contact with, that does not depend for its present existence, its formation and operation, upon the maintenance of a certain series of vibrations.

Alter those vibrations, intensify or reduce their activity, and the very globe on which you stand, your dwellings and your outer bodies would be dispersed into their primal elements.

There Are Buildings

A very real, a very solid material world is this, so long as nothing disturbs the conditions which make it so. Once let those conditions be disturbed, and your very solid material world disappears. Not one little atom of it is lost, mark you. It is only resolved back again into its primordial elements.

If, then, we find that form, organization, and matter are but transitory conditions, owing their existence to the operations of immutable principles, and that these immutable principles are part of the universe, belonging to its very existence, then it may be that matter shall evolve higher forms of expression and development in nature, as she does in the realms of the human form, and in these higher form of development and expression she may reproduce in similitude all that you have been familiar with in this life, and the *"dead"* man is indeed speaking the truth when he says that on that higher plane of organic activity there is a real world, reproducing the past, but in more entrancing and beautiful forms than you have been familiar with on this lower plane of existence.

He finds also, when he enters that other world, that there are buildings there.

"No, we cannot have buildings," you say, *"for if we have buildings we must have builders — honest ones, of course.*

Yes. *"And architects."* Yes. *"And men to dig out the foundations and to clear away the litter and rubbish, and all such things are quite out of keeping with the spiritual world."*

Thought-spheres

A wonderful discovery that in a better world than this, with wiser people than are living here, there is no other way than the old crude way of doing things that you are familiar with in this lower world. What kind of philosophy is this? Is it true philosophy?

It is absolutely stupid; it shows the utter incapacity to grasp the possibilities that in a higher life there must necessarily be better ways of accomplishing things than you have in this world. It is much like saying that when a man has grown to maturity and had experience, he cannot do better than when he was an infant crawling on the floor.

May we suggest to you that never was house built, never foundations dug, never plan drawn, never arrangements necessary to be made concluded for the erection of any building, from a pigsty to a palace, that these things had not existed in the thought-spheres of somebody.

Why Not Think?

All that you know of in the world, everything that man has created, is but the making visible of the thought which existed before the thing was produced. This is true, absolutely. An architect, or a painter, will tell you that rarely does the object created represent to the full the intent or thought of the original projector.

"Do you mean to say, then, that we shall build our homes by thought?"

Yes; and the *"dead"* man discovers that he was doing so while on earth. Have you ever thought of it?

You go to a dealer to buy an expensive suite of furniture. You go to the decorator and have your house sumptuously adorned, and everybody says what a lovely home you have got—if they can see the loveliness of it, but perhaps you cannot.

You may be wealthy, but there is something causing disquiet, some secret trouble or disappointment, and you are wearied to death. With the luxury around you the home has been built, but the life you live in that home is the real home in which you dwell. The externals that surround it are only dust and ashes.

When you enter the spirit world you, like the *"dead"* man we are describing, will make the discovery that the home there is, indeed, the actual and typical representation of your *real spiritual character.*

How does he make his home?

In some cases, he does not make it at all, he is usually dependent on somebody else. He may have pictured what he would like in that other world. But just think, good friends, how many of you here—no need to go outside the four walls of this building—how many of you are thinking with sufficient intensity as to the kind of home you would like when you pass over?

Most of you — and we say it not unkindly—are engaged in that strenuous thinking regarding the home you have to keep in this world, so what a very poor spiritual builder the average human being must be, under the circumstances of human life.

Everlasting Laziness

But, fortunately, there are many in the other world who will take care of you and provide you with a home, and, after a while, you will begin to build your own home, and others will help you.

How will you build it?

Why, people must do something after they are *"dead."* Everlasting laziness is no character of the life beyond, and they who are unspiritual and undeveloped and cannot find their happiness in the pursuit of spiritual truths may operate upon a lower level, and take delight in laboring for those they love, and by the efforts of their minds even indirectly participate in the labor of the earth again.

The home you build will last just as long as you need it. When no longer required it will be dissipated into the elements from which it originated, and you will make another one. You will find just what is rightly yours.

What You Will Find

Did the *"dead"* man find no system of government over there?

Considering the alarming failure of many forms of government on earth, he may have devoutly hoped that he would not. But in spite of that we may certainly say he did. He will have found the absolute laws of life to which he will be the closer for having left this world, and over him they will exercise a more strong control. He will find there, just as he found here when he tried to break them, laws governing his life.

Do not imagine you ever broke

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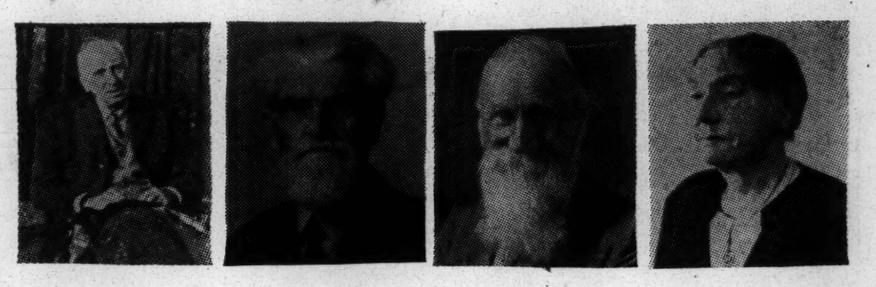
Dutch Spiritualist Pioneers and Mediums



According to a Holland Spiritualist newspaper, *"Spiritische Bladen,"* the above are heralded as foremost Spiritualist pioneers and mediums of that country.

They are, left to right: De Heer H. H. *Theunisse*, medium, Hoofdbestuurslid Ned. Vereen, Van Spiritisten "Harmonia"; Rev. M. *Beverslin, Sr.*, (taken September, 1947) a great propagandist for Spiritualism, now 91 years old; Felix *Ortt*, a Netherland's Spiritualist and Vegetarian, now 81 years old; Mevr. De Wed., E. A. Akkeringa-*Kromme*, Eere-Lid Ned. Vereen, Van Spiritisten, "Harmonia," a psychometrist.

Another Hollander, known by many American spiritualists, is Jozef *Rulof*, inspirational artist, who during his recent visit to this country, demonstrated his psychic ability. It is reported that Mr. Rulof will again visit America in the near future.

U. S. A. Spiritualist Associations

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(P-235)

FOUR GREAT SEANCES

(Continued from Page 1, Col. 3)

ualism cannot speak plainer today than it spoke in Daniel's time.

Seance No. 3

Sometimes when preaching from the pulpit on Spiritualism, I have introduced this seance as "*The Ghost Story.*" I believe in ghosts.

The poet Henry W. Longfellow believed in ghosts, and writes:

"The spirit-world around this
world of sense
Floats like an atmosphere,
and everywhere
Wafts through these mists and
vapors dense
A breath of more ethereal air."

Harriet Beecher Stowe writes of the spirit world:

"It lies round us like a cloud,
A world we do not see,
But the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our
cheeks
Amid our worldly cares;
Its gentle voices whisper love
And mingle with our prayers."

"And it came to pass about eight days after these sayings he (Jesus) took Peter and John and James, and went up into a mountain to pray.

"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

"And behold, there talked with him two men, which were Moses and Elias:

"Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

"But Peter and they that were with him were heavy with sleep; and when they were awake, they saw this glory, and the two men that stood with him." — Luke 9: 28, 29, 30, 31, and 32.

Jesus Transfigured

Little comment is needed to make vivid this seance which Jesus held upon the mountain. Here are all the conditions necessary for a successful spirit appearance. There is quietness, — silence; the disciples are asleep, and Jesus is praying. During this spiritual state of prayer (communion with spirit) Jesus is transfigured. There is a mighty power enveloping him, and his raiment becomes surcharged with it so that is appears '*white and glistening.*'

His countenance is changed, and in that sphere of spiritual light (glory) there become visible two beings from the spirit world. They are two great figures of the past; two leaders of national and spiritual thought. They are none other than Moses, the medium, and Elias, the inspired prophet! They have a message for Jesus. They have come to tell him his work on earth is finished. He is soon to come to them.

Practical Spiritualism

They speak of his death on the cross, and of the wonderful things connected with his spiritual appearance after death. This is their message in order that they may strengthen him for the great ordeal of suffering which he must pass through. Was ever a spirit communication more important?

What interesting things Jesus must have discussed the next day, and days afterward, with Peter and John and James! How eagerly they must have asked the Master for information about that other life, where we carry on, robed in a body of spiritual substance and power.

All this is practical Spiritualism.

For you and I to have such an experience of communing with our friends in the spirit world, is to forever set at rest our doubts and fears about immortality. No creed or religious denominational idea can disturb the certainty of our spiritually-scientific inheritance of a future life, when we have experienced a genuine communication from those who have passed through death.

Seance No. 4

Two remarkable instances of the visitation of spiritual beings preceded the first appearance of Jesus after the crucifixion. The first of these concerned many witnesses, and many spirit visitors.

Matthew records the following dramatic spectacle:—At the time that Jesus was crucified "behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. And the graves were opened; and many bodies of the saints which slept arose . . . and went into the holy city, and appeared unto many!" — Matthew 27: 51, 52, and 53.

We are not to assume that dead bodies came from their graves; had that been the case, the record would not have used the expression '*appeared unto many.*'

"He Is Risen"

If I believed my grandmother was unconscious and dead in the grave, and then suddenly I saw her appear to me, I would, if I did not believe in Spiritualism, say that she came from the grave. So, correctly we infer that '*the spirits of the so-called dead saints appeared in the holy city and were seen by many people.*'

It is interesting to note that the first messenger to tell of Jesus having risen from the dead was a spirit visitor.

"And entering the sepulchre, they saw a *young man* sitting on the right side, clothed in a long white garment; and they were affrighted.

"And he said unto them, Be not affrighted; Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here." —Mark 16: 5, and 6.

Christian Critics

Ministers seldom talk much about '*the young man*' who appeared at the tomb of Jesus. To discuss this personage at any length would require the admission that he was a ghostly being who, by the Father law, could appear to mortals; that he possessed no earthly body; and that individual spirit appearances are true and natural. All this would make of the puzzled minister a Spiritualist, pure and simple.

The Christian critic of Spiritualism derides our affirmation that the so-called dead can communicate. He laughs at Spiritualism because he thinks it is impossible as well as un-Godly. But here in the foundation book of the Christian religion he may read of many '*ghosts*' who have appeared to the people of earth.

Laws of Spirit

Such appearances strengthened the faith of the disciples of Jesus, and it should be the convincing evidence today that there is an afterlife. We cannot know that Jesus lives in his Father's spirit world unless we have received some communication from those who live there also.

It is absurd to believe that what was possible to happen in the time of Jesus is impossible today. Christians who do that are not consistent, nor are they fair-minded toward Spiritualists who honestly affirm their experiences here and now!

'*The young man*' was clothed in a shining garment of resplendent light; the two men who appeared with Jesus also were clothed in like manner, for Jesus was reflected in their '*glory*' and lighted from head to foot by their radiance. Spirits of the departed often appear that way.

The laws of the psychic world are as powerful and effective (perhaps more so) as those laws of this natural world in which we live. We have sun-light here which is powerful and bright; we have lately discovered most astonishing sources of other light.

Then, shall we doubt that in the world of spirits there are sources and emanations of light that, under certain conditions, can make themselves visible to our senses here?

If the story of these happenings concerning Jesus is true, then the Christian faith must accept in all its wonder every detail of spiritual existence which Spiritualism affirms. Otherwise the Christians profess only a half belief, doubting that part which most truly can sustain their faith in immortality.

"Appearance" Significant

The Master asserted that there is beauty and light in that other world. Did he not solemnly state "*In my Father's house are many mansions?*"

Individual life,—consciousness,—is our important concern. Then shall be not continue that conscious existence? For what other purpose did God create us?

"Then in a nobler, sweeter song,
I'll sing His power to save,
When this poor lisping, stammering tongue
Lies *silent* in the grave!"

The word '*appearance*' is very significant. It is used several times to describe the spirit visitors of the New Testament. Made 'visible,' could be an apt way of describing a ghost. A personage living in accordance with a higher vibrational law certainly would have to register his presence through some law of vision that is connected with the corresponding laws in this world.

Luke records a very characteristic event relating to the '*appearance*' of Jesus as a spirit:

"And their eyes were opened and they knew him; and he *vanished* out of their sight." —Luke 24:31.

Thomas Saw . . .

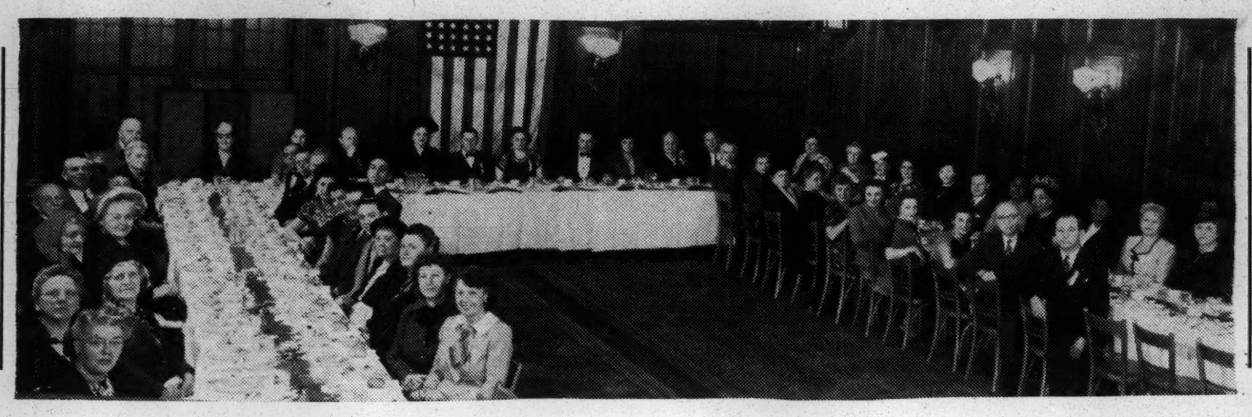
Spirits do vanish, or disappear. The Biblical comment regarding this passage in Luke reads: "*ceased to be seen of them.*" Our mortal vision is attuned to the light vibrations of our earthly habitation; when that inner sight, or spiritual vision, becomes focalized upon, or is brought within the presence of, a spiritual phenomenon, we may describe the event as '*an appearance.*'

Later in the chapter we read that "*Jesus stood in their midst,*" and '*saith unto them, Peace be unto you.*"

At this seance the disciples were assembled in a room whose '*doors were shut*' for fear of the Jews. Yet '*Jesus came and stood in their midst.*' Perhaps he entered with them before the doors were shut, and afterward made himself vis-

(Continued Page 12, Col. 4)

First Annual Convention Occult Science Society, Hotel Martinique, N. Y. C.



Psychic Observer

The First Annual Convention and Banquet of the *Occult Science Society, Inc.*, was held February 22nd in The Gold Room of the Martinique Hotel, 32nd St. and Broadway, New York City.

The photo above: officers, members, delegates and friends assembled at the banquet table. President *Wilfred S. Spear* was gratified with the splendid co-operation and success of their first convention.

Some of those pictured above: President Spear; Secretary, Helen P. Bielski; Treasurer, Sallie M. Gola; Sergeant-at-Arms, C. Frank Bischone; Directors: Louise Eckerson, Lillian Frey, Helen May, Ann Mueller and Ernest Stickel.

Juliette Ewing Pressing and R. G. Pressing; Rev. Ida Demopoulos, President of the *New Jersey State Spiritualist Association* (N.S.A.); William L. Sailsbury, President of the *Universal Church of Psychic Science*, Philadelphia, Penna.; Besise Lispenard, member of M.A.F.A.; Rev. Albert A. Johnson, National Spiritual Alliance, Lake Pleasant, Mass.; Ellen Rose Dickey, Numerologist; Rev. F. Palmer Gibson (N.S.A.) Pastor of *First Spiritualist Church*, Trenton, N. J.; Rev. Margaret Lewis, Editor of "*Spiritual Digest*"; Miriam Buckner Pond, Founder of the *Fox Memorial Society;* Sam Bartolet, Astrologer, Williamsport, Penna.; and many others.

PRESIDENT

Psychic Observer

Wilfred S. Spear, P. O. Box 386, Yonkers, N. Y.; President of the *Occult Science Society*, incorporated Feb. 11th, 1947. Regular meetings, lectures, etc., are held the first and third Sundays of each month at The Hotel Times Square, New York City.

Mr. Spear, one of the foremost metaphysicians in the vicinity of New York, is First Vice President, *Yogi Randaha* (World Order of Metaphysicians); President of Indian National Massage Ass'n; President of N. Y. State Society of Medical Masseurs and officer and member of many other organizations in his particular field.

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Church of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Minister, Nell McWhorter; Sec'y, Beulah Kennedy.

Central Church of The Spiritualists, 2213½ Third Ave.; Sun. & Wed., 6:30 P. M.; R. P. H. Sparks.

ARIZONA

PHOENIX—Firstt Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.

CALIFORNIA

ALHAMBRA—The Pyramid Church, Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma E. Kingham, Res. Pastor. (AT 2-8632).

ANAHEIM — Good Hope Spiritualist Church, 135 West Center St., Eagle Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

ESCONDIDO—Church of Spiritual Wisdom, 352 West Fifth St., Pastor, C. E. Goodale; Sec'y-Treas., F. E. Watson; Lyceum 10 A. M. Sunday; Healing service and lecture Sunday 7:30 P. M.

Fresno, California

Universal Educational Religious Society of Divine Science, Inc.; 744 Mildreda Ave.. Sun. & Tues., 7:30 P. M.; Edna Kelley.

Church of Metaphysical Science of Fresno. 245 N. Calaveras; Sun. & Wed. 8 P. M.; Dollie Thuness.

HANFORD—Church of Revelation, 221½ Lacey Boulevard; Tues., Thurs. & Sun., 8 P. M.; Janet Stine Wolford.

Hollywood, Califnoria

Spiritual Science Church, 1904 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Frcutel.

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th & Locust. Sun. 7:30 P. M.; R. E. Kirby.

Kosmon Center (affiliated with The Universal Ch. of The Master, Oakland), 1092 E. 17th St.; Sun. 7:45 P. M.; Tues. & Thurs. 7:30 P. M.; Fri. 2 P. M.; Lola Reddig; Edith M Niles.

Los Angeles, California

Los Angeles Progressive Lyceum, 2201 Union Ave. (Central Spiritual Ch.); N.S.T.; Katharine F. Tobey.

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Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. & Wed., 8 P. M.; Richard Zenor.

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Ch. of The Inner Voice (Hollywood); Sun. 8 P. M., Occult Lecture & Healing; Mon. 8 P. M. Mental & Physical Phenomena; Wed. 8 P. M. Clairvoyant Unfoldment; Garden Court Apt. Ball Room, 7021 Hollywood Blvd.; near Brea; Jeron King Criswell & Halo Criswell.

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The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.. Etta Gurkell.

Spiritual Church of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M.. in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers.

West Lake Spiritualist Church, 913 South Lake St., Sun., Wed. & Fri., 8 P. M.; Irene Wood; Inez Duncan.

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(Continued Top of Next Col.)

(Los Angeles, Continued)

Spiritual Fellowship Group, 2936 W. 8th St., Room 23; Sun. 2:30 & 8:30 P. M.; Wed. 2 P. M.; Jane M. Sipes (Ex. 2280).

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NATIONAL CITY—First Christian Spiritualist Church. 1203 Coolidge Ave.; Sun. 7:30 P. M.; Folke W. Tegner.

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PACIFIC GROVE—Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave.. Thurs. 7:45 P. M.; Edna Kelley.

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Kosmon Centre, Universal Church of The Master No. 162, 450 Geary St.; Studio 102; Sun. 8 P. M.; Wed. 8 P. M. at 424 Ellis St., Apt. 604; Minnie R. Demrick.

Spiritualist Church of Revelation, Inc., 465 Geary St., 4th Floor (No. 40); Thurs. 7:45 P. M., Phenomena; James J. Dickson, Pastor and Materialization Medium, 2940 19th Ave.

The Universal Church of The Master, No. 33. 887 Valencia St.; Sun., Thurs. & Fri. 8 P. M.; Florence Crenshaw; Alda Scheierman.

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VISTA — The Metaphysical Temple of Truth, Route 3, Box 924; Florence L. Myers.

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The First Church of The Divine Light, 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles E. Hughes.

NORWICH—The First Spiritual Union, Inc., 29 Park St., Sec'y Iva B. Smith.

New Haven, Connecticut

The National Spiritualist Temple, 346 State St.; Sun. 7:30 P. M.; Lillian Tyson.

Star of Truth Spiritualist Church, 458 Orchard St.; Harriet Golden.

STAMFORD—Albertson Memorial Temple of Spiritualism, 435 Summer St.; Raymond Burns, Minister.

DISTRICT OF COLUMBIA

Washington, D. C.

First Spiritual Science Church (Branch of The S.S.Mother Church of N.Y.C.), 1900 "F" St., N.W.; Park Central Apartment Hotel, Studio 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Church of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcy; Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: TAylor 0079.

Church of Two Worlds, 1010 Seventeenth St., N.W., Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y, 7529 Alaska Ave., N. W., Wash. (12), D. C.; Minister, Hugh Gordon Burroughs, 'Phone: EMerson 0010.

Progressive Church of Spiritualism, Pythian Temple, 1012 Ninth St., N.W., Sun. 8 P. M.; A. Haerman, C. Hickerson, M. McFarland.

Christian Spiritualist Church, 1220 Massachusetts Ave., Sun. & Wed. 8 P. M.; Otto Penter, 1305—52nd Ave. (Hillside), 'Phone: HIllside 7230.

FLORIDA

Cassadaga, Florida

Southern Cassadaga Spiriutalist Camp Meeting Association; Season closes Apr. 1st; Services, Tuesday and Thursday 7:30 P. M.; Sunday, 2:30 & 8 P. M.; Betty Possehl, Iona Brandt, E. B. Page.

Psychic and Healing Center, Laura Martin-Smith.

Johnson Home Circle; Tues. and Fri. 8 P. M.; Roy H. Johnson.

DAYTONA BEACH—Hays Memorial Spiritualist Church, 221 First Ave.; Marguerite Springstead.

Fort Lauderdale, Florida

Beckoning Light Spiritualist Church, Woman's Club, Stranahan Park, Sunday 8 P. M.; Jewell Williams, 200 N. E. 4th St.

Spiritual Church of Christ, Woman's Club, Stranahan Park, Saturday 8 P. M.; Maude Allen; A. Arden; Ernest Welker.

Jacksonville, Florida

Spiritual Lighthouse, 3817 Main St., Sunday & Thursday, 8 P. M., Ida Pierce. (Phone: 3-1270-M)

Spiritual Science Church, 925 Liberty St., Sunday, Monday, Thursday, 8 P. M., Rosa Lee Smith. (Phone: 3-1465-R).

Miami, Florida

Little Shenandoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P. M.. Ermel McNabb; Pearl Hinkson.

Spiritual Alliance Temple of Light (charter: Nat'l Spiritualist Alliance, Lake Pleasant, Mass.), 54 N.W. 34th Ave.; Sun. & Thurs. 8 P. M.; Mabel Martin.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone: 787372).

Temple of Continuity, 4585 West Flagler St.. (new church edifice to open on or about April 15th); Geraldine Pelton.

Temple of Revelation, 610 Beacon Manor Blvd. (opening of this Spiritualist Church on or about Feb. 15th); Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N.W. 6th St. (Phone: 9-9687).

Church of Metaphysical Science, Simpson Park Clubhouse, 55 S. W. Seventeenth Road; Arthur Ford.

Beckoning Light Spiritualist Church. 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lilly Candler; Madge Hart; Florence Farrow.

The Truth of Life and Light Spiritualist Science Church. 926 N. W. Third Ave.; Sun. & Thurs. 8 P. M.. J. A. Portier.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M.. Marie Wilson.

Divine Science Spiritualist Church. 2101 N. W. 30th St., (Box No. 23); Thursday 2 &8 P. M.; Sun. 3 P. M.; Donah Dobin.

Spiritual Church of Christ, I.O.O.F. Temple, N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Wed. 8 P. M.; Thurs. 2 P. M.; Maud Allen; A. Arden; Thelma Welker, Ernest Welker (Phone 9-302).

Psychic Science Spiritualist Church, Room 3, 139 W. Flagler St.; Mary Turner.

Orlando, Florida

Psychic Center 655½ N. Orange Ave.; Sunday & Wednesday. 8 P. M.; Consultations daily; Psychic Classes; Nellie Cherry (Phone, 8766).

Psychic Studio, 2613 East Washington Ave.; Monday & Thursday. 8 P. M.; Murial Parker. (Phone: 3-1412)

Light Spiritualist Church 3 Miles West on Winter Graden Road (Route 50); Sunday, 7:30 P. M. Anaheim Thrash.

Spiritualist Science Church, 107 East Pine St.; Tues., Thurs. & Sun. 8 P. M.; Fred Ide.

St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; 'Phone: 717765.

People's Spiritualist Church, 1011 Ninth Ave. North; Wed. & Sun. 7:45 P. M.; Mon. & Wed. 2 P. M. Personal Problem Clinic; Featuring during the month of March . . . Fanchion Harwood & Edith Stilwell; During the month of April . . . Loretta Schmidt & Mable Horton.

Spiritualist Church of he Beloved, 2506 Central Ave.. Ethel Post-Parrish.

SULPHUR SPRINGS (Tampa)—Cooperative Spiritualist Church (No. 2), American Legion Hall, Bird Ave.; Sun., 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284).

Tampa, Florida

Cooperative Spiritualist Church, N.S.A. (No. 1), 402 Grand Central Ave.; Sun., Wed. & Fri., 7:45 P. M.; Lyceum, Sun. 10:30 A. M.; Minister, H. Louise Miller (Phone: H.-46824); Sec'y, Addie G. Drake, 401 W. Idlewild Ave.

First Spiritualist Church, 512 East Paris St.; Tues., Wed., Fri., & Sun. 7:45 P. M.; Dorothy G. Flexer (Phone, 32-7492).

Psychic Center, 315 East Columbus Drive; John Calvert.

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

Chicago, Illinois

Evangelical Spiritual Church, 654 North Parkside Ave.; Harry M. Hilborn.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 133 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Peiper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Sunflower Spiritualist Church, 2424 North Avers Ave., Wed., 2 P. M.; Sun. 8 P. M.. Lena Schaefer

Federation of Spiritualist Churches and Associations, Inc.. (Illinois Unit). Midland Hotel, 172 West Adams St., Services Sat. 2:15 & 8 P. M., Anthony Camardo.

First German American Spiritualist Church. Somers Hall, 3349 West North Ave.; M. Schwartz.

Puritan Spiritualist Church, 812 West 59th St.. Sun. 8 P. M.. Rose MacKay, Pres. 8209 East End Ave.

First Polish American Spiritualist Church, Embassy Bldg.. 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sunday at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 West Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney, President.

Belmont Spiritualist Church, 1219 West Belmont Ave.; Esther Lundquist; Sun. & Thurs. 2:30 & 8 P. M.; Gertrude McAllister. Pres., 'Phone: Van Buren 1625.

Englewood Psychic Science Church, 6514 South Ashland Ave., Sun. & Wed. 8 P. M.; Minister, Rev. Harry A. Tuffs, 6519 South Peoria St. ('Phone: NOrmal 1745).

Third Spiritualist Church (O.O.F.S.), 5931 South Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

The First Temple of Universal Law (Natural Law), 4740 North Western Ave. Fifth Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte B. Birkner.

Society of Spiritual Science; Suite 1204; 25 East Jackson Blvd.; Public service. Healing, Lecture and Billets in Church Room 1621 Sat., 8 P. M.; Message service Sat. 2:30 P. M. in Room 1204; Adult Class Fri. 8 P. M.; Children's Class Sat. 10 A. M.; Maria Strazzantoelli, Minister.

First Spiritualist Church of Divinity, 6146 South Ashland, Sun. & Thurs. 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Cicero, Illinois

First Spiritualist Church. 5033 West 25th Place; Sun. 7:45 P. M.; Monday 8 P. M.; Lena Drews.

Liberal Psychic Science Church. 1331 South 57th Court Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DANSVILLE—First Unity Spiritual Science Church, (affiliated with U.S.S. & F.S.C.), 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong pastor; Margaret Armstrong, Secy. (Phone 5994 JX).

DECATUR—1st Spiritualist Ch. of Truth 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois

First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain

Spiritual Science Church, Sixteenth & Cleveland Ave.; Leona Ellis.

JOLIET—First Spiritualist Church of Joliet; Services every Sunday, 2:30 P. M. at Jasper & Glenwood Place; Emeline B. Davis, President, 346 Pine St.

LeROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

OAK PARK—White Flower Temple, Institution of Brotherhood, 130 Harrison St.; Sun. & Wed. 7:30 P. M.; Tues. & Fri. P. M.; Rice R. Massey. (Phone, Kedzie 5732.)

STREATER—Good Will Spiritualist Ch., 701 East Bridge St.. Sun. 7:30 P. M., Emma Dryer, Pres; Olive Haring, Sec'y.

WESTMONT—Unity Spiritualist Church. 13 W. Quincy St.; E. Backlund.

INDIANA

ANDERSON—Madison Avenue Spiritualist Church, 13th and Madison Ave.. Sun. & Thurs. 7:30 P. M.; Fanchion Harwood.

CRAWFORDSVILLE — Goodwill Spiritual Ch., 212½ E. Main St.; Sun. 8 P. M.; 4th Sun of every month, all day service; Bertha Dailey.

Elkhart, Indiana

Clarke's Memorial Spiritual Center, 316 Division St.; Jeanette Osborn.

The First Independent Spiritualist Church, 415 E. Jackson St.; C. L. Leonard, Pres.; John H. Clement, Sec'y.

EVANSVILLE — Union Spiritualist Church, Third Ave. & Michigan Street; Jeannette Hoeppel.

Fort Wayne, Indiana

Spiritualist Church of Divine Science (N.S.A.), 1615 Wells St. cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 and 7:45 P. M.; Special Services first and third Sun. of each month at 2:30 P. M.; Bernice Brock, Minister. Russell D. Hawk, Supt. of Lyceum.

Light of Life Spiritualist Church, Blue Room, Wayne Hotel; Sun. 2:30 & 7:45 P. M.; Thurs. 7:45 P. M.; Thurs. 7:45 P. M.; Pearl Lowe

GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallon.

Hammond, Indiana

1st Progressive Spiritualist Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Coyle.

Indianapolis, Indiana

First Spiritualist Episcopal Church, 2802 Carrellton Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

The Progressive Spiritualist Church, corner of St. Clair & Park Ave.; Paul Leach; John F. Van Meir.

Spiritualist Center Church. 214 South Arsenal Ave.; C. C. Driskell.

KOKOMO — True Spiritualist Ch., Red Men's Hall, West Mulberry St., Sun., 7:30 P. M. (Afternoon, evening — every 3rd Sun.); Louise Sutton, C. R. Sutton.

LAFAYETTE—Church of Divine Truth; Red Man's Hall; Fourth and Ferry Streets; rene Jennings.

LaPORTE—The People's Psychic Church, 1005 Jeerson Ave.; C. W. Mills.

MARION—Distributor of Light Spiritualist Church, (S.M.A.), Nebraska & Second St., Mabel Pittman.

MUNCIE—First Spiritual Church, 102½ North Walnut St.; Opal Swank.

Richmond, Indiana

Independent Spiritualists' Association, I.O.O.F. Hall, 8th & Main Sts., Room 8; Carrie B. Owens.

Good Samaritan Spiritualist Church, 710½ Main St., Russel Karn and Helen L. Karn.

Terre Haute, Indiana

Golden Hour Spiritualist Church, 503½ Wabash Avenue; Nellie Hodges; Goldie Russell.

IOWA

CEDAR RAPIDS — Center of Liberal Thought, No. 3, K. of P. Hall, 420 First Avenue, N. E., Sunday 7:30 P. M., Eloise Page & E. B. Page.

DAVENPORT—Modern Spiritual SChurch. 623 West Fourth St., Daily at 8 P. M., I. Richard Griest.

DES MOINES — Johnson Chapel Psychic Center, 6701 Douglas Avenue; Vesa E. Huffman.

KANSAS

Kansas City, Kansas

Church of Spiritual Friendship, 1210 Troup Ave.; Sunday: Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Message service Wed. 8 P. M.; Pastor, E. E. Smith, 1013 Lafayette; Sec'y, Della Glenn, R.R. No. 4, K. C., Kan.

First Spiritualist Church, 1061 Armstrong Ave., Sunday, Healing 7:30 and lecture at 8 P. M.; Services Tues. 2 and 7 P. M., 823 Ann Ave.; Betty J. Palmer.

PITTSBURG—Chela Religious Foundation, Inc., 111 W. Euclid; Eugene R. Pike; Jean Pike.

WICHITA—First Spiritualist Church, 121 South Main St., Neva Durham.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MAINE

PORTLAND—The Alliance Spiritual Center of Portland. Room 36, 53 Exchange St.. Roger E. Hooker.

AUGUSTA — **Progressive Spiritualist Church, Cor. Perham & Court Sts.; Sun. 2:30 & 7:30 P. M.; President, W. E. Pierce; Treas., Madeline E. Wing, R.F.D. 1-A, Gardiner, Maine.**

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Science Church), 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thursday (Healing) 1 P. M.; Pastor, Elizabeth Dennis, 2908 Louden Ave. (Phone: LIberty 4512.

Universal Science Spiritualist Church (N.S.A.), 601 West North Ave. (Cor. John St.); Sunday 7:45 P. M.; Wed. 8 P. M. Pastor Grace H. Betz, 5217 Eastern Ave., (Phone: BR 4292)

United Bible Spiritual Temple, 1815 North Broadway, Grace P. Bauer.

KENSINGTON (near Washington, D C.)—Spiritual Science Church of Kensington, Wed. 2 P. M.; Friday 8:15; 64 Wheatley Ave., Myrtle A. Pinkney; Phone: Pleasant 1271.

MASSACHUSETTS

AMESBURY — 1st Spiritualist Ch., Odd Fellows' Hall, Water St.; Roxey Newhall.

Boston, Massachusetts

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M.

The Spiritual Haven, 30 Huntington Ave., Sunday & Wednesday 8 P. M., Harre C. Milesi, Minister.

Universal Science Church, Suite 221, Hotel Manor, 168 Dartmouth St., Tues., Thurs. & Sunday 7:45 P. M.; John E. Reese.

BROCKTON—Occult Science Ch. G.A.R. Hall, E. Elm St.. Charles E. Lyons.

CAMBRIDGE — First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

MALDEN—The Christian Spiritual Ch., 43 Washington St.; Mrs. C. E. Aldrich.

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

SALEM—The First Spiritualist Mission, of Salem, Bell Studio, Sewall St.; Gladys Worsencroft.

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

First Spiritualist Alliance Church, 9 Market Street; Elmer Bartlett, Pres.; Alice Thurston, Sec'y; Joseph Henneberg, Treas.

WORCESTER—First Spiritualist Ch., 35 Oread St.; William R. Irwin.

MICHIGAN

BAY CITY—Advanced Spiritualist Association, 208 N. Jefferson; Vera Gruel.

BRIGHTMORE—1st Psychic Ch., 21729 Finkell Ave.; Elizabeth Armitage.

COLDWATER — Coldwater Spiritualist Temple, 52½ W. Chicago Street, Sunday, 8 P. M.; Pearl Burns.

Detroit, Michigan

Allen Memorial Center. Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope. Leota Hall, 3946 Trumbull. Sun. 8 P. M.. Hazel Damrau.

First Spiritualist Temple. Samaritan Temple. 5045 4th Ave. (Warren & Putnam Aves.) John Throop.

Spirit Communion Church, 3910 Avery, Homer W. Watkins.

The Gardner Healing Center, 4326 Fourth Ave.; Mon.. Wed. & Fri. 9 A. M., to 9 P. M.; Henry Gardner.

Christian Ch of Progress (Spiritualist). Eastern Star Temple, 80 W. Alexandrine Ave.; Ethel E. Peterson.

Dr. Robert Jensen Memorial Church, 2024 Vinwood Ave.. Clara Barnett Smith.

Psychic Science Temple Beulah. 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center. 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church. 3523 Cadillac ("Little Church Around The Corner"). Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Aldrich Memorial Church, Parlor "D", Mezzanine Floor. Barlum Hotel. Cadillac Square & Bates. Sunday 7:30 P. M.; B.W. Standen.

Trinity Spiritualist Church, S. E. corner of Gratiot & Conners Aves.; Sara Anderson, 6464 Maxwell Ave.

EATON RAPIDS — Spiritualist Episcopal Church. "Mother Church." East Hamlin St.. Robert G. Chaney.

FLINT — Spiritual Episcopal Church. 733 South Saginaw St., Noah Rice.

JACKSON — Goodfellow Spiritualist Ch., 1014 LeRoy at Ellery; James Tingley.

Kalamazoo, Michigan

Ch. of Spiritual Harmony, K. of P. Hall, 801 W. Main St.; Frank G. Wagner, Pres.

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room. 714 N. Rose St.; Wednesday and Friday, 3 P.M.; Beth Roche.

Lansing, Michigan

Lansing Spiritual Episcopal Church. Main Auditorium Y.W.C.A. Bldg.; Townsend St.; John W. Bunker.

First Spiritualist Church. 2141½ North Washington Ave.; Mrs. Harold Halley; Gertrude Beane.

MUSKEGON — Spiritualist Church of Truth, 1143 Spring St.; Harry Rogers.

ONAWAY — Spiritualist Church; Services Sunday 8 P. M.; Mrs. Richard Martin.

OWOSSO — First Spiritualist Episcopal Church, 610 Clinton St.. Ella Riley.

PONTIAC — First Progressive Spiritualist hurch, 16 Chase St., Mabel Barnes.

PORT HURON—The Divine Spiritual Temple, I.O.O.F. Hall, Lapeer Ave.; Sun. 7:30 P. M.; Rebecca Provat.

ROSEVILLE—Church of Harmony of The Christian Corinthians of America. 17338 Roseville Boulevard (near Maple); Lura Mathews.

ROYAL OAK—1st Spiritualist Temple, 114 Pingree; Sun. Lyceum. 10:30 A. M.; Sun. services 7:30 P. M.; Pres. Jas. M. Smyth; Sec'y, Margaret Blackburn. 637 Annin. Detroit (3), Michigan.

(Continued on Page 8)

ATTENTION! Book Buyers

Watch these columns, pages 6 and 7, Starting with the "A's," in January 10th, 1948 issue, listed alphabetically by author, every book (new and used) in the *Psychic Observer Book Shop*, will appear in these columns.

The list includes books purchased from estates; *Dr. L. R. G. Crandon, J. W. Willis, Joseph DeWycoff, W. S. Wainwright, Alexander J. McIvor-Tyndall* also a complete stock of new books, over 10,000 titles, specifically written on the subjects of *Spiritualism, Occultism, Metaphysics* and allied subjects.

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(Continued from April 10th Edition)

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ST. PAUL — Golden Rule Spiritualist Church 372 St. Peter St.; Sunday 4 and 7:45 P. M.; Mrs. Helen M. Peterson, Pastor.

MISSOURI

Kansas City, Missouri

1st Spiritualist Episcopal Ch., "Little Chapel on Broadway," 3341 Broadway. Sunday & Wednesday 8 P. M.; M. D. Russell, Chas. M. Ball.

Ninth Spiritual Church. 3101 Indiana Ave., Sunday 7:45 P. M.; Tuesday 8 P. M.; Frances M. Tucker.

xxx

St. Louis, Missouri

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.. Ida F. Eggers.

Society of Spiritual Fellowship. 3011a N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Spiritualist Episcopal Ch., 5862 Delar Ave.; Sun. & Tues. 8 P. M.; Wed 2 P. M.; Bernice F Bennett

The Church of Spiritual Science, 3804 Wyoming St., Rev. E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy, Rev. Elizabeth Swanks. 4855 Sigel Ave., St. Louis (16).

Third Spiritualist Church, Albrect Hall, 3549 Arsenal St.; Sunday 8 P. M.; Anna Reihmann.

Unity Spiritual Science (Advanced Soul hurch) 4408 North 19th St., Tues. & Sun. & 8 P. M. Josephine Erhart.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Lindell Blvd. and Spring St.; Sunday 7:45 P. M.; Iona Brandt.

Progressive Spiritualist Lyceum & Research Society of St. Louis, 4349 Manchester Ave.; Sun. 2 P. M.; Robert C. Kroll.

NEBRASKA

LINCOLN—1st Church of the Spiritualist, 803 S. 11th St.; Lionel P. Everman.

NEVADA

LAS VEGAS—Psychic Center, 106 Gass St., Ella R. Heap.

NEW HAMPSHIRE

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.. Frank Daley.

NEW JERSEY

Camden, New Jersey

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Spiritualist Ch. (N.S.A.), Legion Room. Walt Whitman Hotel, Broadway and Cooper St., Sunday 7:45 P. M.; Catherine Broome.

xxx

CLIFTON—Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

xxx

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

xxx

JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.. Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

xxx

LEONARDO — High Point Spiritualist Chapel, Chapel Hill (I.G.A.S.): Frances Stevenson; Phillipine Forsman; Charles Holmwood; Marion Storer.

xxx

LEONIA—Holy Trinity Church of Psychic Science. 309 Beechwood Place; Sun., Tues. & Thurs. 7:30 P. M.; Mon., Thurs. & Fri. 2 P. M.; Helen M. Paul.

xxx

LONG BRANCH—Trinity Church of Spiritual Science. 111 Washington Street; Mary Reva Wood.

xxx

NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave., Loweta Fine.

xxx

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony. 532 Springfield Ave.. Kate Hazelwood.

Little Spiritualist Church, 53 New St., Sun., Wed.. & Thurs., 7:45 P. M.; Mon., Wed. & Thurs., 1:45 P. M.; Margaret Winter.

xxx

Paterson, New Jersey

First Spiritual Church 142 Carroll St., Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Spiritualist Church, 176 Broadway, Elizabeth Spittler.

TRENTON—The First Spiritualist Church, 47 North Clinton Ave., Carpenter's Hall; Joseph Paul Hartman; M. A. Hartman.

xxx

Union City, New Jersey

Spiritual Church of Divine Guidance, 517 Thirty-seventh (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

1st Spiritual Ch. of Resurrection, 510 48th St.; Sun., Tues., Thurs. & Fri. 7 P. M.; Mon., Wed., Thurs. & Fri., 2 P. M.; M. Sliffka.

xxx

WEST ENGLEWOOD — 11th Mt. Pitcairn Spiritual Ch., 27 Forest Ave.; Mon. & Wed. 8 P. M.; Tues. & Fri. 2 P. M.. Louise Gallo.

NEW YORK STATE

Albany, New York

1st Spiritualist Ch., Hotel DeWitt Clinton—Sun. 8 P. M. Alice M. Hughes; Wed. & Thurs. Eve. at 119 State St.

Progressive Spiritualist Temple, Room 18, 91 North Pearl St.; Sun. & Wed. 8 P. M.; Maud Jacobson; George Guilmetz.

xxx

Binghamton, New York

First Spiritualist Church (I.G.A.S.), 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

st National Spiritual Ch. Parlor "A", Arlington Hotel, Sun. 7:30 P. M.; Proella Marean; Clarence Titus.

xxx

Brooklyn, New York

Christ Ch., 987 Halsey (near Broadway) Tues., Wed. & Thurs., 2 & 8 P. M.; M. James Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri., 7 P. M.; Mon. & Wed., 1 P. M. Beatrice De Hunt.

W D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun. & Tues, 8:30 P. M.; Katherine Gressinger.

St. Peter's Spiritualist Ch., 60-96 69th Ave. (Ridgewood) E. Kuhne.

4th Spiritualist Ch. 433 6th St.; Tues., Thurs. & Fri. 8 P. M.; Thurs. 2 P. M.; Last Saturday of each month 8 P. M.; Martha Schorup.

St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.. (B.M.T. subway, 4th Ave., Local—77th Street Station) Lillian Johnson.

The Church of Divine Guidance, Aux., 58-08 Myrtle Ave.; Tues. & Thurs., 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

xxx

Buffalo, New York

Cold Springs Spiritualist Church, 1043 Jefferson Ave. (near Best); Sun. & Wed. 8 P. M.; (Mediums' Day, 3rd Sun.) Mildred Mason.

Temple of Divine Science Spiritualist Center, 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's day 4th Sun.); K. L. Henderson, Clara Alexander.

1st Spiritual Science Ch., 557 Tonawanda St. (near Grace St.), Sun. 7:45 P. M., Lanora Wolf, J. J. Carron.

Spiritualist Church of Life, 34 Elam Place; Lecture & Message, Sun. 8 P. M. All Message Service Wed 8 P. M.; T. John Kelly. Phone: LIncoln 7687.

Center of Psychic Science, Chinese Room, Hotel Statler; Sunday 8 P. M.; (N.S.A.); Robert MacDonald.

Sunflower Spiritual Science Church, 39 Manhart St., unday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sunday) Ida Hansen, Phone HUmbolt 8835.

Sunshine Christian Spiritualist Church, 284 Jefferson (Bristol Entrance); Sunday 8 P. M.; (Medium's Day, 2nd Sunday); M. Burgan, Pastor; Phone: CLeveland 7378; 307 North Division St.

xxx

EAST AURORA—1st Spiritualist Temple. 29 Temple St.; Ethel Squier.

xxx

Elmira, New York

Universalist Spiritualist Church, 225½ Franklin St.. Pauline Hamm.

First Spiritualist Ch.. 463 E. hurch St., I.O.O.F. Temp'e). Eva Bostwick.

xxx

FAYETTEVILLE—Wayside Chapel, R.F.D. No. 2; Luania Caley; Mrs. Lewis Ferris.

xxx

FREEVILLE — Harmony Psychic enter, Croton Ave.; Sadie McIntyre.

xxx

JAMESTOWN — Open Door Spiritualist Church. 503 East Second Street; Sun. & Wed. 8 P. M.; (Mediumss day—last Sun.) Carrie Yarter.

xxx

Long Island, New York

HICKSVILLE — Spiritual Church of Pauline. 45 Park Ave.; Rocco De Ninno.

LAURELTON—Evangelist Spiritualist Ch.. 130-63—224th St., Sun. 8 P. M.; Tues. & Thurs. 2 & 8 P. M.; Eva G. Price.

SOUTH OZONE PARK—Helen Memorial Spiritualist Ch.. 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tuesday 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon.. Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

QUEENS VILLAGE—The Spiritual Church of St. Mary, 212-76 Whitehall Terrace; Sun., Tues.. Wed. & Fri.. 7:45 P. M.; . Ivor Difford. (Hollis. 5-6114 W.)

RICHMOND HILL SOUTH—Ch. of Spiritual Guidance. 111—41—120th St.; Sun. P. M.; Mollie Beck (Virginia 3-5979).

RICHMOND HILL—Spiritual Center of Unity 89-31 114th St.; Sunday 8 P. M.; Hilda V. White.

xxx

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day, 3rd Sunday). Violet Southland.

xxx

New York City, N. Y.

Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke. S. T.. Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes, Wed. 7 P. M.

Beacon Light Spiritualist Ch.. 169 W. 98th St.. Apt. 8. Tues. & Thurs., 2:30 & 8 P. M.; Sun.. 8 P. M.. Hermine Leger.

Ch. of Believers in God., Green Room. Hotel McAlpine. Broadway at 34th St.. Sun. 10:30 A. M.; Founder, Johannes Greber.

Church of Science & Philosophy. 221 West 105th St., Apt. 1 W. Tues. 2 P. M.: Wednesday. Friday & Sunday 8 P. M.; Anna C. Gaze.

(Continued Top of Next Col.)

The First Spiritual Science Church, Inc., Studio 856, 154 West 57th St., Sunday 8:30 P. M.. Glenn Argoe.

Little Cedar Spiritualist Church, 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M; Beulah M. Brown.

Occult Science Society, Inc., Hotel Times Square, 43rd & 8th Ave.; 1st & 3rd Sunday; President, Wilfred S. Spear, Box 385, Yonkers, N. Y.

sychic Center, Suite 3-A, 300 West 54th t. (near 8th Ave.) Sat., Sun. & Wed., P. M.; Tues. 1 P. M.; Rose Erickson.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

St. Cecelia's Temple of Divine Healing; Fri. 8:30 P. M.; Also 1st & 3rd Sunday at 8:30 P. M.; Apartment No. 6, 14 West 133rd St.; V. Arrindell.

United Spiritualists' Ch.. 41 West 73rd St.. Tues., Wed. & Fri., 7 P. M.; Thurs. & Sat., 1 P. M.; Sun. 11 A M.; (No Messages Sun. P. M.) Edward Lester Thorne.

Spiritual and Ethical Society. Hotel Astor 44th & B'way; Sunday 3 P. M.; Fred Schneider.

Church of Spiritual Revelation, 27 W. 150th St.; Samuel S. Heyliager.

W. T. Stead Memorial Center, 41 West 88th St.; Sun. & Wed. 8 P. M.; Bertha Marx.

St. John's Spiritualist Church of Light, 357 W. 118th St.—Apt. 5; Sun. Wed. & Fri.. 8:30 P. M.; Emily Garvin; John Garvin.

First Spiritual Science Church of Brooklyn, N. Y., Studio 856, Carnegie Hall, 154 West 57th St., Wed. & Friday 7 P. M.; Frances H. Parker.

xxx

NIAGARA FALLS—White Rose Center of Free Psychic Truth. Unitarian Ch. Bldg.; 639 Main St.. Rosebud Vogel.

xxx

Rochester, New York

Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Spiritualist Ch., Red Room, Hotel Seneca; George P. Wood.

Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday. 8 P. M.; Helene Gerling.

Church of True Brotherhood (Spiritualist) 220 Floral Bldg.. 257 Main St., East; 'A Temple of Spiritual Light"; Merton W. Herbst, Sr., Pastor.

xxx

SCHENECTADY — Progressive Spiritualist Church, 6 Myndeese St., Sunday 7:45 P. M.; George Howard; Maud VanTassell; Lillian Wier.

xxx

Syracuse, New York

1st Spiritualist Ch.. 535 Oakwood Ave.. Sun. & Wed. 7:45 P. M. (Message circle 6:30 P M.). Wava LeDue; Ida Robinson.

Progressive Temple of Spiritual Science, Ballard Hall, 515 Butternut St., Sun. 7:45 P. M.; Mary Harmon, Gertrude Lupe.

Syracuse Temple. Universal Psychic Science. 118 East Jefferson St., Studio 24 & 25;. Wed. 2:30 & 8 P. M.; Sun. 8 P. M.; Ruth LaBarr.

Spiritual Church of God, Hotel Syracuse. Parlor D, 10th Floor; Sun. Message Circle. 8:30 P. M.; Evening 7:45 P. M.. Margaret Wesley.

xxx

UTICA — Christian Spiritualist Church. Seneca St. entrance of Maher Bldg., Sun. 3 & 7:30 P. M.: Mabel R. Hammel.

OHIO

Akron, Ohio

Christian Spiritual Temple, 100 South Broadway. Lydia Hosler.

Friendly Spiritualist Church. 31 Suth Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church. 38½ East Mill St.; Revina Roshon.

Progressive Spiritualist Church. 34 South High Street. Della H. Saxton.

xxx

BRIDGEPORT—International Constitutional Ch.. 896 Nat'l Rd. (Stop 13); Sun. 7:30 P. M.; A. L. Boerngen; Evajean Beorngen.

xxx

Cincinnati. Ohio

Universal Brotherhood of The Cosmic Age. 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Psychic Studio. 3407 Erie Ave., Apt. 315, Frances E. Shelley.

xxx

Cleveland, Ohio

Elizabeth Crookall Memorial Church, 5511 Euclid Ave.; L. Crookall.

Inspired Spiritual Church of God. 1899 W. 25th St., Fri. & Sun., 8 P. M.. C. M. Hayes.

Spiritual Science Ch., 10427 St. Clair St. Glenville enter Hall, Rene Hunt.

Divine Spiritual Church. 7220 St. Clair Ave.; Sunday 8 P M.; John M. Williams.

xxx

Columbus. Ohio

The Congaegational Spiritualist Association, 187 South Sixth Street; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; A. A. Hamilton; Bertha Holtz Hamilton.

'irst Spiritualist Temple. 6th & State St.. Sun.. Wed. & Fri. 7:45 P. M., Wed. 2:30 P. M. (Second Sunday of each month Conference services 2:30 & 7:30 P. M.). Edgar J. Smertz. 768 Dryden Rd.

Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. 8 P. M.; Tues. 7:30 P. M.; Curtis B. Morris.

1st Spiritualist Temple Society, Inc., 24 West Goodale St., Sunday 7:45 P. M.; Bertha DeLong.

Ohio Ave. Sunshine Church, 86 South Ohio Ave.. Sun. & Fri. 7:30 P. M.; Ralph A. Whitney.

xxx

Philadelphia, Pennsylvania

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton. Universal Spiritualist Brotherhood Ch.. 3012 W. Girard; Anna K. Rose.

First Ass'n of Spiritualists, N. E. corner of Master & Carlysle St. (near Broad); George Franks. Sec'y. Mamie B. Schulz.

(Continued Top Next Col.)

Universal Progressive Spiritualist Truth Center, 905 South 16th St.; Sun. & Thurs. 8:30 P. M.; Developing Class, Tues. 8:30 P. M., Alfred Gaither.

xxx

Dayton, Ohio

Sunshine Spiritualist Church, Hollencamp Bldg., 15½ South Jefferson Street; E. Fields, R. B. Vaughan.

Central Spiritualist Ch., Haynes & Holbert Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

xxx

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

xxx

GREENVILLE—Christian Spiritualist Ch. 519 Front St.; Walter F. Heller.

xxx

KENT—First Spiritualist Church, S. Water St.. Sun. 7:45 P. M.; Alice L. Towner; Charles A. Towner.

xxx

LAKEWOOD—Universal Church of Truth, 1417 St. Charles Ave.; Bertis H. Cunningham, 7500 Euclid Ave. (Phone, Endicott 1250).

xxx

MARION — Memorial Spiritualist Church, Christman Bldg., 657 North State St., Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

xxx

SANDUSKY—Spiritualist Temple, 156 Columbus Ave., D.A.R. Hall, Thurs. & Sun. 7:30 P. M.; Sun. 2:30 P. M.; Nora Hook. 317 McDonough St.

xxx

SPRINGFIELD — W. T. Stead Memorial Center, I.O.O.F. Temple, 131½ S. Fountain Ave.; Sun. 7:30 P. M.; Ethel Hoops.

xxx

STEUBENVILLE—Psychic Science Spiritualist Church, 520 South St., Sun. 7:30 P. M.; Mon. 8 P. M.; Cora B. Yocum; Margaret E. Cornelius.

xxx

Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.

1st Spiritualist Episcopal Ch., 630 Western—at Field. Sun. 7:45 P. M.; Walter Nofziger, Pres.; Fred L. Felix.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo National Spiritualist Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y.; Mrs. Z. H. Ballmer.

Peace Trinity Spiritualist Ch., 368 Sumner St.; Sun. 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.

Little Spiritual Church Around The Corner. 515 Jefferson Ave., Sun. 8 P. M.; Teems Sackett.

xxx

VANDALIA — Universal Spiritual Ch., National Rd., one mile west; Corrine Pleasant.

xxx

Warren, Ohio

The First Spiritualist Church, 406 E. Market St.. Sun. & Wed. 7:45 P. M.; Martha Dawson. 1817 Youngstown Rd.

Christ Universal Spiritualist Ch., 123 High St.; Sun. & Tuts. 7:45 P. M.; George Watson. Elmer John.

xxx

Youngstown, Ohio

1st Spiritualist Temple. 323 W. LaClode. Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

ngersoll Memorial Spiritualist Ch. 339 W. Federal St., Room 9, Thurs., 2:30 & 7:45 P. M.. Sun. 7:45 P. M.. Rose Hoyle.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

xxx

Oklahoma City, Oklahoma

Spiritual Science Ch. (N.S.A.), 1005 N. Harvey; Sun. & Wed. 8 P. M.; Carrie Hamblen.

Spiritual Science Church of America, 329 N. W. 13th St.; May Derr McQuestion.

First Church of Spiritualist Scientist, 614 N.E. 10th St.; Lyceum 10 A. M. Sun.; Services, Sun. 11 A. M., 7, 8 P. M.; Wed. 8 P. M.; J. W. Trumbull, Jr.; Lena Taylar, Sec'y. 510 N.E. 10th St., Okla. City (4).

xxx

TULSA—Second Spiritualist Church, 919 uth Cheyenne St., John H. Cuddy.

OREGON

OREGON CITY—1st Spiritual Religious Ass'n of New Era (Canby); 1st & 3rd. Sun. 2 P. M.; Lester Hess.

xxx

Portland, Oregon

Spiritual Psychic Studio, 5626 S. E. Lexington St.; Sun. 8 P. M.; Wed. 2 P. M.; Ronel M. Jester; Ruth V. Jester.

First Spiritualist Church (N.S.A.), 528 S.W., 11th St., W.O.W. Hall, Sun. 3 & 7:30 P. M.; Alma Gudhart.

The Spiritual and Psychic Research Temple, Norse Hall.. N. E. 11th & Couch Sts., Sun. 7:30 P. M.; Luella LaValley.

xxx

SALEM—1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M.. Sam J. Harms.

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church. 623 Turner St.; Sat. 8 P. M.; Sun. 2:30 & 7:30 P. M.; T. F. Getter; Hilda Brown.

xxx

BETHLEHEM—Christian Spiritual Ch.. 18 W. Garrison St.; Mary Ann Reph.

xxx

CHARLFROI—Diaz Spiritualist Temple; 933 McKeen Ave., C. P. Diaz, 417 Washington Ave.

xxx

McKEESPORT—1st Spiritualist Ch.. 809 Locust St., Sun. 7:45 P. M.; Ladies' Aid Wed. 2 P. M.; John Hick. Pres.

NEW CASTLE—Spiritualist Ch. of Truth, McGown Hall, E. Wash. St., Wed. & Fri. 1 M.; Agnes E. Guthrie, Seleste Atkinson, Rev. James H. Anderson, Herman Siggelow, Ida Siggelow.

xxx

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St. (Northside); Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P M.; Katherine Fidell; Phone: FAirfax 0766.

First Church of Spiritualists (N.S.A.), 256 Bouquet t., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 5815 Rural, Pittsburgh (5), Penna.: Phone: MO 2327.

xxx

READING—Spiritualist Temple of Truth, Berkshire Hotel, 1047 Penn St., M. M. Stuart, 1142 Franklin St.

xxx

WILLIAMSPORT—Progressive Temple of piritual Science, 2715 Grand St., Sun. & Tues., 7:45 P. M.; Olive & Ernest McMillin.

xxx

WESTFIELD—Spiritual Guidance Center; Harry E. King.

xxx

WILKES BARRE—2nd Spiritualist Church, 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence, Rhode Island

Haven Spiritualist Church, 143 Washington St., Rialto Hall; Sun. 12:30 P. M. (Healing Service) Sun. 2:30 & 8 P. M.; I. F. Haven, 28 Haskins St.

W. T. Stead Spiritualist Church, 32 Haskins St., Sunday, 2:30, 4:30 & 7:30 P. M., Thursday, 7:30 P. M., Theodore erkins, Sec'y; Eugenie R. Letourneau, reas.; Bertha B. Hodgkins, President.

TEXAS

BEAUMONT — Golden Rule Spiritual Church, 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

xxx

Fort Worth, Texas

Memorial Spiritualist Church, 111½ East Third St., Claudeau Folsom.

First Spiritualist Church of Fort Worth, 11½ Main St., Charles L. Sharp.

xxx

HOUSTON—1st Spiritualist Church, 611 Calhoun St., Myrtle London Rogers.

xxx

San Antonio, Texas

First Spiritual Christian Church, 503 Trenton Ave.; V. R. Cummins.

Bethlehem Spiritual Christian Church, 1014 South Press St.; C. L. Yates.

VIRGINIA

Norfolk, Virginia

Memorial Spiritualist Church, 305-307 West 37th St.; C. Harrison Engle.

Light of Truth Church of Divine Healing, 20th and Omohundro; Sun. Eve.; Fred Jordan, President, I.G.A.S.

WASHINGTON

BELLINGHAM — The First Spiritualist Church. 2609 Kulshan St.; Fern Balius; Della Carlson.

xxx

xxx

Seattle, Washington

Mary A. Tower Memorial Church, 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch.. No. 171; 1811 Summit Ave.. Sun. 8 P. M.; Florence Fairfield.

Universal Spiritualist Library, 524-26 Haight Bldg., 2nd & Pine Sts.; Open Daily; Addie Rosencrans, Leo F. Elmore.

xxx

POKANE—National Spiritualist Church. 'Star of The East"; Julian A. Fox, 807 North Ash Street.

Tacoma, Washington

National Spiritualist Church, I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Helen G. Ford.

Spiritual Memorial Church, 1408 S. "L" St.; Margaret Baker. Ruth Truman.

WEST VIRGINIA

CHARLESTON—First Spiritual Church of 1202 Elmwood Ave., Beulah Brison.

xxx

HUNTINGTON—Spiritualist Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

WISCONSIN

BIRNAM WOOD—Spiritual Science Mission; Route No. 1, Box 50; Open House Cottage Meetings and Healing Services; Lila L. Schultz.

xxx

GREEN BAY—First Spiritualist Church, Cherry and Madison St.; Sun. 7:30 P. M.; Rose De Warzeger.

xxx

KENOSHA—1st Spiritual Alliane Church. 6202—8th Ave.; Wed. 8 P. M.; Sun. 3 & 8 P. M.; Edna Ryan.

xxx

Madison, Wisconsin

First Spiritualist Church, 118 Monona Ave.; Edith Fleeton, Sec'y.

First Unity Spiritual Science Church, 308 W. Mifflin St.; Amelia I. J. Pope, 438 Mifflin St. (Phone F-6395).

xxx

Milwaukee, Wisconsin

Christ Memorial Spiritual Ch., 2603 W. Atkinson Ave.; Sun. 8 P. M.; Wed. 2 & 8 P. M.. Walter F. Krahn.

1st Psychic Science Ch.. 2671 N. Ninth St.; Sun. & Wed. 8 P. M.; Lyceum Sun., 10 A. M.; Joseph Sax.

Haven of Dininity Chapel, Inc.; Mon. & Thurs. 2 & 8 P. M.; Rev. Irene H. Pike. 2136 North 40th St. ('Phone: HOpkins 9132).

Christian Spiritual Temple. 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.

South Side Spiritualist Ch.. 1259 South 5th St.; Frieda Baumann 921 S. 30th.

Temple of Spiritual Vision. Modern Woodmen Club House. 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler. 1416 N. 14th St.

Mental Science Spiritual Temple. 1131 W. Greenfield Ave.; Agnes Wolf.

First Spiritualist Church of Milwaukee. 734 N. 26th St.; Services 10:30 A. M. Sunday. F. Lorenz Lamping.

xxx

RACINE—Haven of Divinity Chapel, Inc.; Hotel Racine, Sun. 8 P. M.; Rev. Irene H. Pike.

CANADA

BRANTFORD—Hope Spiritualist Church, 1st Floor, U.A.W. Hall, 25 George St., Sun. 3 & 7 P. M.; G. Laws, H. Meynell.

xxx

CALGARY (ALBERTA)—First Spiritualist Ch., 1123 8th Ave. W., Alice E. Rushton.

xxx

HAMILTON (ONTARIO) — Church of Spiritual Brotherhood, Winter Gardens, Ottaway St., North; J. Martin.

xxx

MONTREAL — "Montreal's Spiritual Shrine," Rialto Hall, 5711 Park Ave., Room "C"; Iola Perrottee; John Harrison.

xxx

Toronto, Canada

Britten Memorial Spiritual Church, 847 Dovercourt Road; Mae E. Potts.

Church of Spiritual Faith, 460 Shaw St.; Sun. 2:30 & 7:30 P. M.; Jean Windle.

xxx

VANCOUVER. B. C.—Divine Science Fellowship, 1021 W. Hasting St., Moose Aud'm; Sun. 7:30 P. M.; Ethel M. Basham

xxx

VICTORIA, B. C.—Open Door Spiritualist Church, 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs. 8 P. M.; W. L. Holden; F. W. Hutchinson.

xxx

WINNIPEG, MANITOBA — Inspirational Church of Truth, The Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

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Technique of SPIRIT Photography

(Continued from Page 1, Col. 4)

ly has to shoulder the blame for many things he doesn't do.

Perhaps in the material which follows, those Spiritualists who wish to experiment with psychic photography may find something which will be of help to them. There are several methods of experimentation, some of which do not even require the use of a camera. One is to attempt the transference of *thought forms*. This may be done either by individuals or groups, as follows.

Visualize the Object

Place a sheet of enlarging paper or cut film (any brand of either will do) on a table in your seance room or photo dark room. Choose an object which can be easily visualized mentally and attempt to project your mental image to the paper or film. (This must be done in whatever light is recommended for the type of sensitive material you are using, or in complete darkness.)

The knack in this method is in visualizing the object in white, as the sensitive materials are most affected by white light. Direct the mental image to the sensitive material steadily for as long a time as you can do so.

Then develop the material in whatever manner is prescribed for the developer you have purchased at your camera or drug store. This experiment requires practice in concentration, and is not of any special value except for such practice and the enjoyment of the experiment.

Thought Forms

A similar procedure may be followed in obtaining spirit pictures except that instead of attempting to project a *thought form* you simply surround the paper or film with an etheric energy which you mentally project from your solar plexus. This gives spirit operators a greater chemical energy with which to work than they ordinarily would have. The reproduction of spirit images on the sensitive material is entirely in the hands of the spirit operators.

A third method is to place a sheet of enlarging paper over your solar plexus region, with the sensitive side of the paper toward your body. Hold it in that position for several seconds, then develop it in the usual manner.

Psychographs

An aid to obtaining spirit pictures with these last two methods may sometimes be obtained by flashing a dim white light once over the sensitive material. This acts as a catalyst, or priming agent, which starts the chemical actions necessary to the production of an image.

Either of these last two methods may result in psychographs as well as spirit photographs. Psychographs are the appearing of writings or symbols on the sensitive material, and may be similar to the projection of *thought forms*, as earlier described, except that they are produced by spirit entities instead of your own thoughts.

"How can the camera see something which the eye does not?" is the usual question asked by those who are first learning about spirit photography.

Kerston's Description

Of course, the camera does not see it; it is just that film, under proper conditions, is sensitive to light waves which are not normally visible. For instance, in an article in *Popular Photography* a few years ago, *J.H.W. Kerston* described the manner by which, with ordinary camera equipment, pictures could be taken of such things as sound waves, the warm air rising above a burning candle, and the evaporation of ether, all things which cannot normally be seen. With more elaborate equipment, *Kerston* explained, the air waves caused by a bullet in flight could be photographed.

So photographic film can catch the light reflected by things not ordinarily seen, and it makes possible one type of spirit photography. The second type is by a projection method which is handled entirely by spirit operators. For working with either method, the sensitive film is placed in the camera and a picture of a sitter is taken just as you ordinarily would take a portrait.

Eastman's D 72

Place one hand behind the film while it is in the camera, and surround it with mentally directed etheric energy as previously described. After you have attained as relaxed a state as possible, snap the shutter. (It is best if a dark background is behind the sitter.)

The film is then developed in a contrast developer, such as Eastman's D-72. In making a print from this negative it is well to underexpose slightly so as not to *lose* any images which may appear only dimly on the negative.

In spirit photography, just as in any other mediumistic demonstration, the mental attitudes of both sitter and medium have important effects upon the results. Photographers differ as to the duties of the sitter. Some say that he should make his mind as blank as possible so as not to cause any mental image to appear on the film.

Blochin's Description

I have had best results when the sitter would visualize the person he most wished to have appear on the picture. This does not insure that the person's picture *will* appear, but it does help that person to manifest in a more recognizable manner. None of us see ourselves as others see us. If we were spirits, we would have to put our images on a film so that some other person could recognize us, which might be entirely different than we remembered ourselves.

But seeing the visual image of how we were expected to look would help us to manifest in an identifiable manner. While this idea of visualization may work best for me, the same results may not be obtained with another's mediumship, so it is well to experiment for yourself and adopt whichever method serves you best.

Once in a while the pictures of pets appear on photos. *Anne E. Blochin* describes such an incident in her popular book *That Dog of Yours*, a handbook on the care of dogs. *The Blochins* operate a pet cemetery, and upon the occasion of the unveiling of a monument there, attended by several hundred persons, someone snapped a photo of a grave marker about which flowers had been placed.

"Forgotten Mysteries"

The photographer sent the resulting picture to the *Blochins*, for there appeared upon it the image of a dog, lying at the foot of the grave. The picture then was shown to the owners of that particular cemetery plot, who recognized it as their dog, buried therein, and produced pictures taken while the dog was living to prove the likeness. So spirit photography tells us that our pets continue to live too.

But there is something about it all that mystifies me, and that is how *not* to take a picture of something that is in plain sight, even though you attempt to do so. In *Indian Underworld*, M. Paul Dare, editor of *The Times of India*, told of attempting to photograph an unusual statue of the four-faced goddess, *Gayatri*. A Brahmin priest stepped up to Dare just as he was about to snap the shutter and said, *"You will not be able to photograph that idol."*

A friend of Dare's, a Brahmin named *Karandikar*, also had a camera and they both took several pictures. When the negatives were developed — no idol appeared! The wall behind the idol was there, very clearly, but that was all.

Later on, the Brahmin priest told *Dare* and *Karandikar* that the latter, being a Brahmin, could photograph the idol after performing some mystical rite. *Karandikar* performed the rite and was able to secure a photo of the goddess. A brief account of this incident appears in R. DeWitt Miller's book, *Forgotten Mysteries.*

When "Extras" Appear

I can explain, at least to a reasonable degree, how the camera sees what the eye cannot. But to reverse the process, and have the camera overlook that which is in full view of the eye, is more than I can accomplish. I do not doubt that it is done, and am planning a trip to India to investigate, and to learn I hope, along this and other occult lines.

No more than any other phase of mediumship, of course, spirit photography is to me a wonderful demonstration of spirit power. Though I have seen hundreds of them, I never cease to be awed when *extras* appear — and disappointed when they do not. But failures do not dampen my faith and appreciation that *through the help of spirit teachers* there can be produced conclusive evidence of our loved ones' continued life —for it is only through *their help* that the camera sees what the eye cannot discern.

CHICAGO MEDIUM AND HIS CLASS FOR SPIRITUAL UNFOLDMENT

The article, *"The Mediumship of Rev. William H. Jackson"* by Belle Turner Daiches, published in the last issue, describes in detail a class for spiritual unfoldment conducted by this well-known Chicago direct-voice medium.

The picture above, taken specially for this story, but arriving too late to be published at the time, was taken in Rev. Jackson's class room, 721 Belmont Avenue, Chicago.

Rev. Jackson, pastor of the *First Spiritualist Episcopal Church* located at the above address, is seated front row center; Belle Daiches, author and writer, is seated on Rev. Jackson's right. Others in the picture are church members assembled prior to a seance for spiritual unfoldment.

AVAK
THE HEALER

(Continued from Page 1, Col. 5)

to *Avak's* statement (also printed in Miami Herald) began to talk to him, and to one another. He was given instructions as to what God wanted him to do.

From that day, until the present time, he stated, he has devoted his time to prayer, and helping humanity in any manner he could —especially in healing.

"Get Ready. . . "

Avak stated that he expects the bodily (physical body) return of our Lord, Jesus Christ. (Not accepted by Spiritualists). During our interview, the interpreter said plans are being made to erect a healing shrine for Avak's work.

In these days, one hears many reports from various sections of the world, that the return of Jesus Christ in a physical body is expected. In fact, several years ago, I knew of a platform effect that was built for Jesus to use when he first arrived in that particular part of the country. In all seriousness, the people were making elaborate preparations for Jesus Christ's visit to their place. Unfortunately, they were sounding the old cry, *"Get ready for the Lord who is coming soon — denounce your ways of sin, etc."*

Naturally, it is well to discard evil or ignorant ways, and prepare one's consciousness for the Christ, God or *good* to come into expression. But to make material arrangements for the coming of the Lord Jesus Christ, and to sound a fear warning, is in my opinion, returning to the early teachings of various religions and cults, who, since the beginning of time, have taught fear, instead of the truth of man's immortal being.

Common-sense Reasoning

Man is a spirit and is activated by God—the life principle. He has a free will to direct this power into activity. By teaching him the truth of what he is, man will realize that his salvation, — that his regeneration, must come from himself, through his own efforts and desires.

So, it is well indeed that Spiritualists to remain calm and serene when these various reports of Christ's physical approach are heralded. We must ever remember that even if Jesus Christ floated in tomorrow on a great cloud accompanied by hordes of angelic beings, a hasty preparation of one's mind and soul would be of no avail.

Why? Simply because in every race and every clime, the great spiritual teachers who have come to earth, have taught in their various modes of expression the simple truth that natural law *must* be fulfilled.

Jesus taught: *"I come not to destroy the law, but to fulfill it,"* and on another occasion, he said: *"Not one jot or tittle of the law shall pass away."*

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HAVE YOU DISCOVERED YOURSELF?

God controls this universe, both visible and invisible, by a great and mysterious force. "Seek and ye shall find." "Ask and it shall be given unto you." Are you in need of spiritual aid? Write and let me lend you a helping hand . . . even as I have been helped. May I be your friend? Love offering only. Rev. Carl H. Binkley, care of DeLuxe Trailer Court, R. F. D. No. 1, Walbridge, Ohio.

(P-236)

The Dead Man's HOME

(Continued from Page 3, Col. 4)

a law of nature. You never did. You have tried over and over again, and nature has had the best of the encounter every time. You have called it paralysis, rheumatism, chronic dyspepsia; you have given it different names, but nature has conquered.

Laws of Nature

She has told you, *"If you will fight against me, take the consequences; I am stronger than you,"* and then the doctor comes in to set the seal upon her work.

"Over there" the *"dead"* man finds himself closer to the laws of being, and that his own character is more markedly manifested in himself, and through himself, than was the case here. There is no need for a jail to put a man into when you know he deserves one, because if you are wise you will avoid entangling yourself with him.

If you know a man is a schemer, a liar, and a slanderer, that is his particular character, you do not trust him. There is no need to believe what he says about anybody, because you can see what kind of a man he is and know why he says such a thing.

About Happiness

That is what the *"dead"* man finds is the case *"over there."* You are warned, armed, and protected, and you are governed absolutely by the very laws of your life.

Does the *"dead"* man find happiness there?

That depends on what you mean by happiness. Happiness to one is not necessarily happiness to another. There is no universal standard of happiness. Even if you take happiness as the result of goodness, a man may be only a little good in comparison to some other man, yet each man is contented for the time being with his own portion. One man may be happy in doing bad things, just as another man may be happy in doing good things.

How so? you ask.

Do you not all feel happy in doing the things you delight in? Some of you like to do good things, and feel the happiness in the engagement and occupation of goodness. Some people like to do bad things, and they would not do so if they did not like it. The singular part of it is the liking to do bad things, and the doing of them makes these people to a certain extent happy.

Law of Compensation

Now, do not make any mistake in this matter. People may be happy in doing evil, but it must be borne in mind they will not be happy some time afterwards. In the spirit world the *"dead"* man finds it to be just the same.

Men are relatively happy according to their development and discernment, and unhappiness always marks the borderland between evil and good, between ignorance and wisdom. God has no necessity to *punish* His children. If He had to hold a general assize and adjudicate upon every care there would be something lacking in the scheme of life.

God has no time to open accounts and post ledgers, moral and spiritual; there is no necessity for it. In every case, without exception, the consequence follows the act, whether it is a good or a bad act, it makes no difference. Consequence is the inevitable reaction following from the act, and that reaction may be experienced immediately or it may be deferred for years.

God and the "Dead" Man

It may not make itself manifest during the remainder of the earthly life, but, as the original thought is part of that mentality and consciousness which you take with you into that other world, and you are going to live in that world for ever, there is ample time for the consequences of the action to make itself manifest.

What has the *"dead"* man found regarding the future?

He has found much, and he sums it up in this: that life stretches on indefinitely; that there is every opportunity to rise above the mistakes and failures of the earthly life, to cast off the old inheritances, to unfold the higher faculties, and to rise higher and higher through the ages of the yet to be. He finds, so far as he can see in the light of his judgment, that continuous progress is the ultimate destiny of every human being.

One other point. What does the *"dead"* man find in regard to God and religion in the other world?

Forms of Spirituality

This is a rather difficult question to answer; at least, difficult without giving offense to someone. Still we are quite sure that all here are willing to listen to any aspect of truth that can be given them. He finds in the earlier stages of his new life that pretty nearly all the religions you have in life have their counterparts on the other side, and the nearer he comes to the earthly associations and conditions the more vehement and vigorous are the claims of those religious teachers as to the reality of their cause.

True, they encounter certain very serious difficulties, but whoever knew a genuine ecclesiastic to be daunted by difficulties; they only spur him on. As a general thing the Christian community has come to the conclusion that they are in an intermediate state of existence, and that by-and-by the Judgment Day will come, and they will all have to appear at the *"Bar"*.

When the *"dead"* man rises beyond those who are most in association with earthly conditions, he begins to find that the cruder forms of spirituality which the world calls *"religion"* are left behind, and that men are not so much concerned about who shall be a priest, and what his garments shall be, and what he shall teach; condemning one man because he will not believe, and blessing another because he does believe.

He finds that religion is founded upon reverence, an intelligent appreciation of the sublime works of God disclosed on every hand, and that reverence, resting upon the appreciation of those sublime works, compels to an obedience of the laws belonging to the works of God.

He puts creeds and doctrines on one side; he begins to see that every age brings its *"great heart,"* its luminous soul has its revelations and inspirations, that all souls who help their fellows are evangelists of the only true gospel and the servants of the *Most High.*

An universal trust in the goodness and omnipotence of the *Supreme Wisdom* ultimately makes the great religion that the *"dead"* man finds in his home *"over there."*

The final and last installment, Part III, "What He Does There" will appear in May 10th edition under the heading "DEAD MAN'S HOME."

SPIRITUALISTS ALL

Psychic Observer

Thousands of Spiritualists, particularly those in the eastern section of United States, will recognize the staunch supporters of our cause pictured above: (Left to Right) *Ray B. Babcock;* his wife, *Ethel* and *Gertrude Valentine.*

A communication from Mr. Babcock, who resides at 444 South Edwards St., Syracuse, N. Y., included the above pictures. By way of explanation, Mr. Babcock says: "The picture of Gertrude was taken at our home, Cassadaga, Florida. The picture of Ethel and I was taken at the home of Mr. Clausen at Maderia Beach, St. Petersburg, Florida. The latter was taken the morning of April 23rd, 1947, by Maude Kline. Ethel passed over in my arms that same evening while we were motoring to Tampa, Florida.

"Ethel was Vice President of Cassadaga Spiritualist Camp, and Treasurer of Freeville Spiritualist camp at the time of her passing. She had worked very hard in both camps and was a true Spiritualist, practicing what she preached.

"At a Materializing Seance in the Cassadaga Hotel, Cassadaga, Florida, with Iona *Brandt,* Feb. 14th, Ethel and Gertrude both materialized in full form. They took my arm and walked around the room and visited with their many friends in the seance. It certainly was beyond words.

"My first wife, Florence, liked dancing—so she asked me to dance with her. We danced around the room. My daughters came to me in full form and when through 'embracing' me and visiting, they dematerialized through the floor in full view of all present."

Mr. Babcock, a trustee of Freeville Spiritualist Camp, Freeville, N. Y., is Sec'y-Treas. of the firm Babcock and Valentine, Marketers of Tide Water Petroleum Products, Syracuse, N. Y.

What I Believe

MY MINIMUM CREED

By

Rev. Jewell Williams

Religion to many people of today is something that hurts. Day by day, through all the ages, it has grown finer in its conception of God. The most critical, with all their wickedness and cruelties, cannot deny the climb is upward and that there is an achieved civilization reasonably secure.

We are full grown people and need no myths. It is time now to welcome the new day of natural law . . . created and controlled by God alone. He is never off guard. He knows the heretics from the faithful.

For years Spiritualism has laid buried in the minds of people too timid to utter it. Finally some dare to be brave enough to admit it If democracy and education are the gifts of any church so also are the hospitals for the sick and insane.

Jesus said, *"Preach ye, saying the kingdom of God is at hand, heal the sick, cleanse the lepers, raise the dead, freely ye give, freely shall ye receive."* This is news for the body as well as the soul.

What Churches Stand For

What does a church of any denomination stand for? First, it stands as firm foundation for new growths. Second, it stands for faith, kindness and hope of immortality to submerged millions. Third, it inspires the finest characters in any community. Fourth, it gives us democracy and higher education, and fifth, it comforts the suffering and poor.

Even so, it appears that it is the one institution in this modern

(Continued Page 11, Col. 4)

Centennial Souvenirs

Statuette: (1)

Bust of Kate Fox; 6" high.....$5.00
Bust of A. J. Davis; 6" high $5.00

Wall Placque: (1)

Facsimile of The Fox Cottage; 7" x 6"; embossed $3.50

Pins: (1)

Facsimile cut-out of The Fox Cottage, 2" x 1½" $2.00

Coin Piece: (2)

100th Anniversary Coin sponsored by The Federation of Spiritual Churches and Organizations, Inc. $1.00

Pocket Piece: (3)

Facsimile of Fox Cottage; including tiny piece of wood actually obtained from the original Fox Cottage....$1.00

Literature: (4)

90-page Illustrated booklet "Rappings that Startled the World" by R. G. Pressing $1.00

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Grand Souvenir Book; World Centennial Celebration of Modern Spiritualism; 200 pages; leather bound; Profusely illustrated $5.00

Souvenir Centennial book; sponsored by The National Spiritualist Association; Edited by Dr Victoria Barnes.....$5.00

[Special Instruction (below) when ordering Souvenirs listed above.]

(1) Obtainable from the National Spiritualist Association, 765 Oakwood Blvd., Chicago (15) Illinois.

(2) Obtainable from Rev. J. Bertran Gerling, 67 Edinburgh St., Rochester (8) N. Y.

(3) Obtainable from Rev. Edward Lester Thorne, 41 West 73rd St., N. Y. C.

(4) Obtainable from Dale News, Inc., Lily Dale, N. Y.

Aluminum Trumpets

Student Size Aluminum Trumpet; Hand-Made, Three section $5.35
Professional Size Aluminum Trumpet; Four-section, Hand-Made $7.95
Small Aluminum Trumpet, three sections; measuring 11½ when extended; hand-made; perfect workmanship $2.95
Student Luminous Band 75c
Professional Luminous Band $1.25

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Trumpet Case; black imitation leatherette covered card board case . . . made specially to fit a student-size aluminum trumpet 75c
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105 MM, 4 and 9/16th inch, including bakelite stand and felt mat, 6x6..$27.50

Pyramid Stands for Crystals

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Glass Pyramid Stand for 90 & 105 MM Crystal (3½ in. high) $7.50

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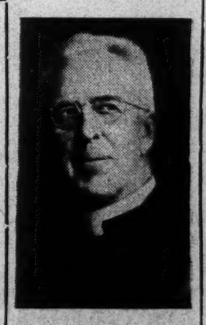

C. H. Pierce

What I Observe by R. G. Pressing

Oklahoma Convention

The *Oklahoma State Spiritualist Association* (N.S.A.) will hold their annual convention April 21, 22 and 23 at 1005 North Harvey St., Oklahoma City, Oklahoma, according to a recent telegram from President, *A. S. P. Fields*, 409 North Independence St., Enid Oklahoma. *Dr. Victoria Barnes*, N.S.A. Trustee, will be guest speaker.

★ ★ ★

Thorne Testimonial

In addition to many and varied phases of mediumship, *Rev. Edward Lester Thorne*, 41 West 73rd St., N.Y.C., has become widely known for his exceptional success as a spiritual healer. A testimonial from *Mrs. M. Flower*, 1299 Brickell Ave., Miami, Florida, recites the help received through Thorne's collaborators. She says: *"I am so very grateful to you and your healing forces. I just can't say enough in words. I am writing this, as God is my judge, that your healing ministrations have made me a new person. Carry on your wonderful work, far and wide."*

The original of this letter is on file.

(See advertisement Page 3, Col. 4-5)

★ ★ ★

Bias Broadcast

A dissertation based upon the philosophy, science and religion of Modern Spiritualism was delivered over Station W.T.O.L. Toledo, Ohio, Easter morning by *Rev. Clifford L. Bias*, according to *Rebecca Emch*, secretary of The *Spiritualist Episcopal Church* of that city. Copies of the broadcast may be obtained by writing to the church secretary, Eaton Rapids, Michigan.

★ ★ ★

N.Y.S. Conference

Spiritualists of New York State will hold their fifteenth annual conference, May 18th to 20th inclusive, at Hotel Statler, Buffalo, N. Y., according to *Betty C. Possehl*, publicity chairman. After business sessions each morning, afternoon services in Parlor "G" as well as evening services in The Chinese Room will be open to the public.

Rev. *Robert J. Macdonald*, President of the Conference is, according to Mrs. Possehl, gratified with the steady growth of the organization since its inception in 1903 and expresses confidence that the Centennial Year shall be the means of adding new churches to the membership roll.

The conference banquet, sponsored by The *Cold Springs Spiritualist Church*, will be held. 7 P. M., May 19th at their church headquarters, 1043 Jefferson Ave., Buffalo, N. Y.

★ ★ ★

Arizona Centennial

A leaflet received too late to appear in an earlier edition, was submitted by *Rev. Leroy Cady*, pastor of The First Spiritualist Church, North Tenth and East Fillmore St., Phoenix, Arizona.

The leaflet stated that the Arizona Centennial Commemoration services would be held in his church March 26, 27 and 28th. Those listed on the official program: Rev Emma *Knight*, N.S.T.; Rev. Minnie *Sayers*, N.S.A. Missionary; Rose *Westall*, C. M.; Charles C. *Knight*, C.M.; Rev. Max *Hoffman*, N.S.A. Missionary; Rev. *Cady;* Mrs. C. Lasca *Morley*, C.M.; William *Glieckman* and Florence *Simpson.*

Mediums and members of the centennial committee: Edwin W. *Ford*, L.M.; Charles *Smith*, C.H.; Helen *Homolik;* Elizabeth *Paulson;* Roy *Ireland;* Sarah *Snyder;* Mrs. R. F. *McAdams;* Mrs. Frank *Padilla;* George O. *Pranspill;* Mrs. John *Hartman;* Anna *Sefton;* F. *Blaisdell;* and C. *Cowden.*

★ ★ ★

Herbst Ordained

Rev. Mabel R. Hammel, missionary for The *General Assembly of Spiritualists* of the U.S.A. officiated at the recent ordination of *Merton W. Herbst*, 19 Lochner Place, Rochester, N. Y. *Rev. Herbst* is minister of The *Church of True Brotherhood*, 22 Floral Bldg., Rochester. *Rev. Hammel* is pastor of *Christian Spiritualist Church*, Maher Bldg., Utica, N. Y.

★ ★ ★

Extraordinary Psychic Play

Alexander Markey, featured in Margaret Duda's article *"The Best News from Hollywood"* (February 10th issue) produced March 10th the American premiere of what could be called the most extraordinary play, "The Vigil" by Ladislas Fodor, in the theatrical history of America.

The premiere, held at Los Angeles' Coronet Theater, was a striking drama in which *Mary Magdalene, St. Paul, St. Peter* and other characters from the New Testament *"came to life . . . in modern clothes . . . in our day"*.

No reader of *Psychic Observer* should miss seeing *"The Vigil"*. Seeing it will, according to *Markey*, not only prove the experience of a lifetime, but help strengthen the cause of Spiritualism.

For additional information write: *Alexander Markey*, Coronet Theater, 368 North La Cienega Blvd., Los Angeles (36), California, or 'phone Crestview 1-0595.

★ ★ ★

Lyceum Anniversary

A communication from *Stella Chaloupka*, chairman, 709½ West 41st Place, Los Angeles (37), California, states: "The *Los Angeles Progressive Lyceum, founded on December* 6. 1946, celebrated its first anniversary with a special service. Among the hundred twenty-five members and friends, that attended the banquet, were state officers of the N.S.A., as well as other distinguished personages in the field of Spiritualism.

"According to *Rev. Emma Pearl Knight*, N.S.T., conductor of the lyceum, membership has increased from six charter members to forty-five active members during the first year."

★ ★ ★

St. Petersburg Services

A program published by *The Church of The Beloved* (Institute of Universal Science), 2806 Central Ave., St. Petersburg, Florida, lists church activities through April 22nd. According to *Ethel Post-Parrish*, secretary of the Church, the following either have or will serve until the close of their winter season: James M. *Parrish*, Rev. Sarah Parker *Thomson*, Rev. L. B. *Jefts*, Blanche *Sears*, Nan *Bennett*, Laurine *Stroud*, James *Woodward*, Grace *Keib*, Olive M. *Searles*, Olga *Carpenter* and Arnolda *Richardson.*

Others associated with the Church of

Famous Bangs Sister Picture On Exhibit at Chesterfield

Psychic Observer

The picture above, *Audrey Alford*, was reproduced from the original which can be seen in the lobby of the Sunflower Hotel, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

This picture, made possible through the mediumship of the *Bangs Sisters*, was received under test conditions in 1907. Over 2000 persons were present in the Chesterfield Auditorium to witness this actual demonstration of spirit painting by precipitation.

Alice Alford, a sister of Mable Riffle's mother, *Lydia Simpson*, was presnt when this picture was made. Audrey Alford, first cousin of Mable Riffle, is Alice Alford's deceased daughter.

While the above picture was being made, Alice Alford sat upon the rostrum with the Bangs Sisters. The phenomena occurred in bright day-light. Scarcely 18 minutes elapsed before Audrey's perfect likeness appeared on the canvas before the very eyes of the audience.

The Beloved: Charles Richardson, Emma Munch, Lloyd Leslie, Mary Watt, Agnes Davis, Lee Evans, Lemuel Boggs, Mina McLachlen, Sarah Wildersen, Lemuel Boggs, Moses Gee, James Aspin and Harland Jefts.

After the close of the winter season, Ethel Post-Parrish journeys north to open her Spiritualist center at Ephrata, Pennsylvania, *Camp Silver Belle*. During this centennial year, some of the finest speakers and mediums in the movement of Spiritualism will be presented on the official program, beginning June 19th.

★ ★ ★

Bishop Seeks Evidence

An Associated Press release from London tells how *Dr. Henry Wilson*, Anglican bishop of Chelmsford, says he believes human beings really have been in communication with the spirit world.

"The mass of evidence is too great and varied to be dismissed," the bishop wrote in his Diocesan Chronicle.

Dr. Wilson questioned the advisability of seances, however. He asked: *"Is this dabbling in the occult permissible and healthy?"*

Since the bishop asked the last question, he should find out first if it is permissible (from whom?) and then announce his state of health after sitting with some of London's foremost mediums.

★ ★ ★

Deland Medium

There is a physical medium in Deland, Florida, according to Emily Loucks, 201 South Chandler Ave. His name is *Z. Cassel*, 231 North Julia Ave., Deland. During my recent visit to Deland, I was unable to locate this medium, due to the fact that I did not have the correct address. Mrs. Loucks reports that he successfully demonstrates direct-voice and other phases of physical phenomena. Mrs. Loucks also praises the seances held by *Clarence Britten* at Orange City, Florida, (6 miles from Deland). Mr. Britten, a native of Wisconsin, has been widely publicized in this journal for his demonstrations of materialization.

What I Believe

(Continued from Page 10, Col. 4)

world whose sole business seems to be to create dissatisfaction within men, by finding fault with their character, their achievements and their ideals.

Is it not strange when you think of it, that more people do not go to church? It is amazing that anybody goes. What do they go for? . . . to be told they are sinful and to be asked to give to the poor?

How Knowledge Grows

Do they go so they can be sent away dissatisfied with all they have done and have their actions compared with what Jesus did? *No, thats not it.*

The ceaseless insistence that humanity is capable of better things . . . that's what makes any church a constructive power. Whatever its follies or faults may be, whatever its petty creeds, the pastors, in most cases, live from hand to mouth and out of the contribution box, yet its assets are greater than the Standard Oil Company because it *strikes a soul.*

But a certain company of unselfish people will not, in spite of any mistakes and shortcomings, let Spiritualism die. It will change, but it will never perish. Some feel that it is much easier for liberal minded men to graft new life into the old than to try to discard it.

Ceaseless Existence

The earth is a testing ground—not a place where only Sunday is God's day and Heaven a place beyond the sky.

John Billings once said *"that the man who can not talk to you five minutes without mentioning his own soul bears watching."*

We shy away from religion but if a newspaper questionnaire asked: *"Do you believe in God?"* many would answer *"Yes"* in lead pencil and then mail it back anonymous.

We as Spiritualists will not be commanded. Its *not* our habit to begin our thinking with what is farthest and most difficult to prove. We start with what we *know;* that is the way knowledge grows. A God with imagination enough to create an ocean, solar systems and seasons; mothers and martyrs — such a God can be trusted to make my hereafter satisfying and full of interest. *That is my minimum creed.*

Remarkable Seances At Ft. Lauderdale

Some twenty miles north of Miami, in the city of Fort Lauderdale, Florida, remarkable direct-voice seances are being reported. The medium, *Rev. Jewell Williams*, 200 N. E. 4th St., is pastor of the *Beckoning Light Spiritualist Church*, where she conducts regular Sunday evening services in The Woman's Club, Stranahan Park.

Rev. Jewell **WILLIAMS**

A former resident of Minneapolis, Minnesota, Rev. Williams, has for many years been recognized as a Spiritual Healer, Teacher and Missionary by right of certificates granted by the *Universal Church of The Master*, Inc., Los Angeles, California.

In Florida for the past 11 years, her church has held Charter No. 89 . . . also granted by the above organization.

According to *Mr. and Mrs. Edward Snider* of Fort Lauderdale, Rev. Williams' spiritual work is most commendable. They say: *"We have found her* (Rev. Williams) *a true, good medium . . . splendid classes for spiritual unfoldment. Indeed, she is a 'jewel' . . . using her car as an ambulance, calling on the sick, even paying doctor bills for church members when necessary. She is also a member of the Ministerial Association of Fort Lauderdale, an honor—to be sure."*

Others vouching for the authenticity of the mediumship of Rev. Jewell Williams, her selfless service to class members and her outstanding spiritual work within her church organization (all expressed in writing) are Florence Jennings, 517 N. E. Second St., Fort Lauderdale; Veronica M. Fisher, 299 Connecticut St., Hollywood Beach, Hollywood, Florida; Emma E. Davis, Box 751, Fort Lauderdale; Nettie Hamilton, 941 N. E. 4th Ave., Fort Lauderdale; and V. Williams, Fort Lauderdale.

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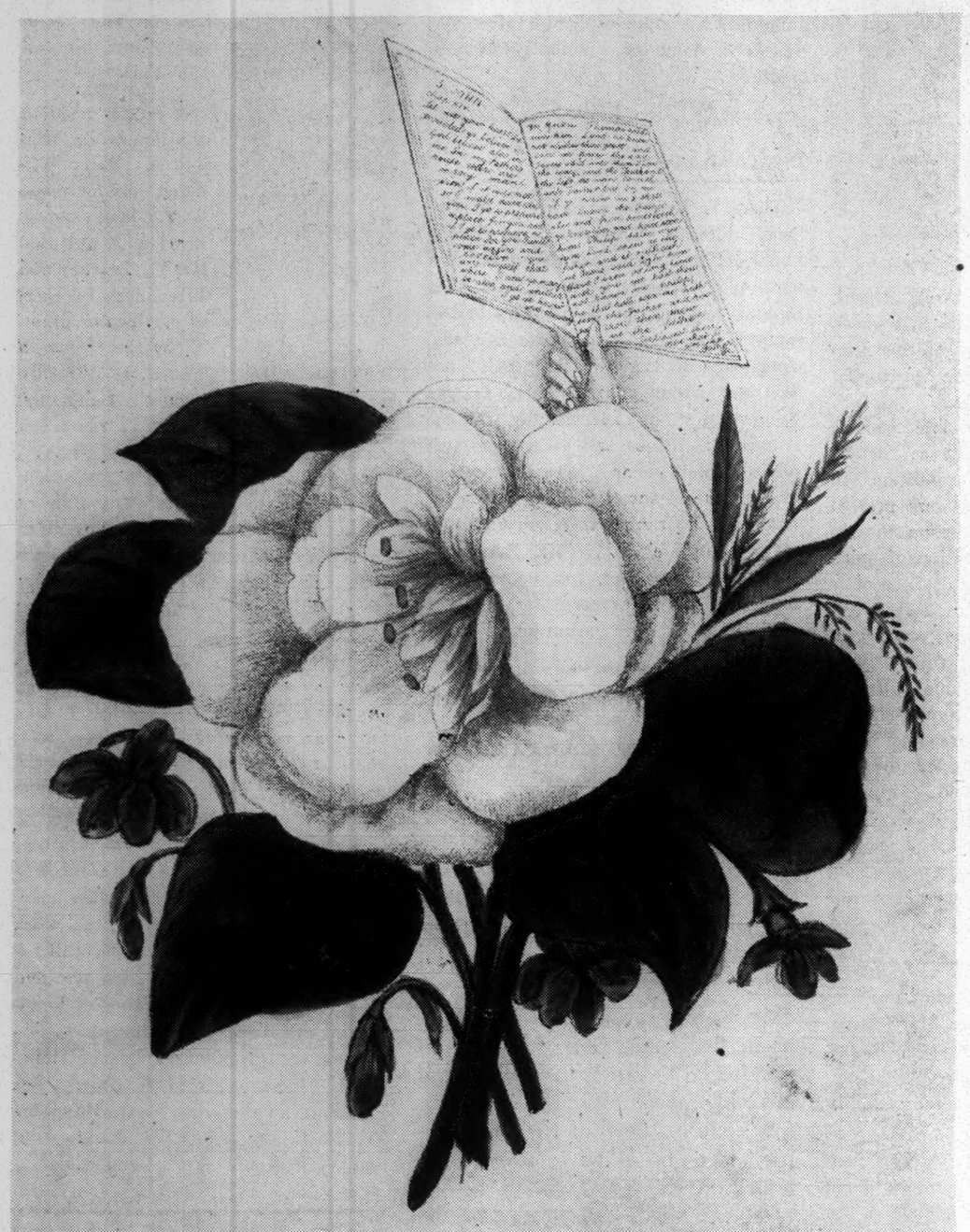
FAMOUS PAINTINGS — DRAWN BY SPIRITS

Received Through Mediumship of
Mrs. E. J. French

The open book (below) contains 200 words from the 14th chapter of the Gospel of St. John: *Let not your heart be troubled, etc.*" down to the second line of the 10th verse: "*Believest thou not that I am in the Father, etc.*"

The words are apparently written with a very sharp lead pencil.



Inscription at the bottom of the original of the above painting: We, whose names are hereto appended, do certify that we were present, and witnessed the production of this picture, in eight seconds, on the 13th of April, 1861. Wrought through the mediumship of Mrs. E. J. French, in New York City . . . signed: J. W. *Edmonds*, Ben'j *Coleman*, Dr. J. P. *Grevise*, D. *Lyman, Jr.* and J. *Gurney*. 8 Seconds, April 13, 1861.

Inscription on the bottom of the above painting (left) reads: "*Executed by the Spirits in* 11 *seconds, through the Mediumship of Mrs. E. J. French, New York, April* 25*th*, 1861 . . . *in the presence of Ben'j Coleman, J. Gurney and several others.*

Instantaneous Spirit Drawing Without Human Agency

Complete authenticated data, including explanatory remarks, and signatures, are included in B. Coleman's book "Spiritualism in America" 1861 (F. Pitman, 20, Poternoster Row, London, E. C., England).

Pages 41 to 47 describe, in minute detail, the procedure, modus operandi and technique employed by the spirit collaborators of Mrs. E. J. French who lived at the home of J. Culbertson, 8 Fourth Ave., New York City.

Mr. Coleman, an Englishman visiting America, classified Mrs. French's mediumship as "Instantaneous Spirit Drawing Produced Without Human Agency."

Mr. Coleman's description of seances with Mrs. French bring to light the following facts: Seances held February 15th, 16th, 1860; chosen few admitted and these only by special permission from the guides of Mrs. French; small drawing room table placed in the center of the circle within three feet of each sitter; a shawl tied around the lower legs of the table to form a dark chamber; under this, a thin board is placed to make a firm surface on which to spread the drawing paper, two saucers of water-colors and brushes, a bundle of colored crayons, drawing pencils and a glass of water.

Before seances actually start, a number of fresh sheets of drawing paper are handed to the medium (preferable by any new sitter); the papers are examined by all in the group, handed back to the medium who cuts them in large, exact squares, rolls them up and breaths through them. This singular process, lasting five minutes, gives necessary moisture to surface of the paper. The roll is handed to a sitter who places it under the table.

This takes place while the gas is burning; then the lights are lowered but only to a point where all can see each other. Several moments pass whilst the medium is entranced, then the control calls: "Time" . . . immediately rapid scribbling and scraping is heard as if a hundred hands work by steam power. "Time" again called by the guide and this word is followed by the sound of pencils dropping as from the hands of invisible artists.

The same process, repeated for each picture, occupies from 8 to 15 seconds. The pictures on this page were first published in "The Spiritual Magazine" (London), October 1861. Fac-similes of the original pictures, in color, are on display at The Psychic Observer Office, Lily Dale, N. Y.

During their visit in England (1947) the editors of Psychic Observer were privileged to see the ORIGINAL Mrs. E. J. French paintings exhibited at The London Spiritualist Alliance headquarters, 16 Queensbury Place.

***Books Wanted*—** Sir Arthur Conan Doyle: "*Coming of The Fairies*" and "*The Case for Spirit Photography*". Moses Hull: "*Encyclopaedia of Biblical Spiritualism.*" John C. Leonard: "*Higher Spiritualism.*" Baron von Schrenck-Notzing: "*The Phenomena of Materialization*". Gustav Geley: "*Reincarnation*" and "*Clairvoyance and Materialization*". James Coates: "*Photographing The Invisible*" and "*Seeing The Invisible*". Marcella DeCou Hicks: "*Eternal Verities*". Any books written by either Cora L. V. Richmond or Andrew Jackson Davis.

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FOUR GREAT SEANCES

(Continued from Page 4, Col. 5)

ible to them. These facts are all in complete keeping with the true facts of psychic phenomena.

He showed to Thomas his hands and his side, for Thomas had said that he could not believe the disciples had seen Jesus unless these signs of his crucifixion were on him to prove his personal identity. We do not believe that Jesus wears a body that is imperfect in His Father's kingdom.

Paul declares '*There Is a natural body, and there IS a spiritual body.*' 1st Corinthians 15. Therefore we know that the signs which Jesus showed to Thomas were of the 'materialized' body, presented only to convince the doubting Thomas.

If the Jews had employed decapitation as a means of putting to death their enemies, then would Jesus have had to appear headless before Thomas who demanded marks of identity for the satisfaction of his faith. I say this with all reverence. We must use reason in order to arrive at any right interpretation of these passages of Scripture.

There is only one explanation of the return of *Jesus Christ* after his death on Calvary; that explanation is the natural one of *spiritual* manifestation.

Jesus returned as a spirit. This definitely proved to his disciples that individual life continues after the change called death. If we exact the physical return of the Master, then we must exact a physical return of every other person who passes through death, — and that return to bear all the gruesome marks of the manner of passing; — some were burned, some hanged, some blown apart, some wasted away with disease.

We believe that Jesus inhabits a glorious body in the kingdom of spirit; we believe that we too shall inhabit spiritual bodies when this life's '*fitful fever*' is ended.

Paul believed that '*to be absent from the body*' was '*to be present with the Lord* (Jesus).' 2nd Cor. 5:8. Until these things are rightly understood, death will always be a mystery and a desolation.

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